

“The future of myself as one animal in his cage is unwritten, but that of the billions of others in theirs is certain, and that future is the knife. For these animals, there is no swifter death sentence than a turned back. **Go for the throat.**”

- Peter Daniel Young

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theferalspacecollectivexvx.blogspot.com
xtheferalspacex@riseup.net

OUT FROM THE SHADOWS

a vegan straight edge journal of resistance



Friends, can you see what nears?

It is a new dawn!

It is not very far away - see the light reaching from just beyond the horizon?

We have all known night for so long - for too long! We have been hiding in the shadows, pushed there by those who have wreaked havoc upon us since dusk. They have made this time one of great loss and deep pain, but **our time is coming!** All we need to do is hold on a little longer and fight a little harder. Those in cages, be it the ones made of steel or of fear, still need us. We need each other. We can still take back this night before sunrise, and we can prepare our communities for the shockingly powerful light of day. If we fail, the dawn will still come. **Night always ends. You cannot stop the sun.** The difference we can make, however, is still great. So let us do what we know must be done. **Let's make one final, relentless, reckless battle against this darkness...**

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Out From The Shadows is an irregularly printed zine, compiled and edited by one extremely odd kid from the Northeast Ohio region. efforts to move this zine towards a collective effort have repeatedly failed, but if you are interested in contributing articles, artwork, computer design programs and knowledge, interesting conspiracy theories, or just want to make a new, albeit strange penpal then contact the below addresses.

xoutfromtheshadowsx@riseup.net
Out From The Shadows Zine
c/o Joey Leyva
116 West 30th St.
Lorain, OH 44066

Enough time has passed. This phrase, in my sincerest opinion, is one of the best universal statements of our time. Enough time has passed since what? Since the beginnings of separation of our perception of the natural world and our role in it, and the domestication that ensued. Since the agrarian wars that continue to wipe out the indigenous, the primal, to this day. Since the start of patriarchy and the violation of the body. Since the creation and division of labor. Since the creation of the nation-state. Since the first beautiful forest became a barren desert. The first civilizations were established long ago, and their inherent function is still served today. Yes, indeed, enough time has passed, and it is time for us to act. **We must destroy this Leviathan.** So much time has passed, that if we do not act now we will very soon be faced with no option but to watch everything around us, and ourselves, die. **The urgency in those words is building. Those upon knees have whispered them for so long and now we, the traitor-children of this beast, must scream them...**

It is in the spirit of those screaming that this zine is dedicated.

humyn being. but i'd like to imagine that this is all just a temporary condition, a sort of virus, and that one day, if our efforts are successful, a child will be born free yet again. in the meantime, i'm working on making as much of my heart, my mind, my body, and my community an autonomous zone - free from the colonization of western civilization. i will not cede this territory. i won't put any more of their poisons into my body than they already have. i will not cooperate with their vision of wimmin and nonhumyn animals as commodities to control and manipulate and discard. i will not submit to rigid moralities, gender binaries, and other arbitrary dynamics that isolate, hierarchy and domestication, the root of all of these crimes, and so many more, are unforgivable violations of all that make us humyn, that make us a part of life. **these are violations for which i will never forgive, and i will always avenge.**



UNTIL ALL ARE WILD AGAIN

Sometimes I will reflect upon civilization, domestication, and dominionism and I wonder when the last truly natural human being was born. I'm sure even now there are wild, undomesticated children born, in what little is left of wild in this world, in an isolated community that has yet to come into contact with the civilized, but even that physical isolation does not protect them from our destruction. If animals in the Arctic Circle have poisons from the dominant culture in their bodies, everyone and everything does, and that really, really enrages me. **from the moment we begin our lives, we are violated by civilization**, colonized by their toxins, and of course, from that day on, we are victims of the culture and its grand modus operandi, domestication. We are imbibed at the feet of Mother Culture through the mythologies of religion, television, school, and so forth. They sell us more poisons, whether they sanction them or not; and we willingly surrender more and more of ourselves to them. If you don't die from the fractured self-perception, self-mutilation, rape, addiction, cancer, or impoverishment (emotional and otherwise), then you will surely be left crushed by the isolation. While they may destroy the rest of the living world, we don't need them to extirpate our species; they've got us twisted up so badly in the game that we're doing that ourselves. With all that in mind, it makes sense that some would say the real human species is now extinct, and that we're a "toxic mimic" of the real

Walter Bond

#37096-013
USP Marion CMU, P.O. Box 1000
Marion, IL 62959, USA

Marius Mason (Marie Mason)

#04672-061
FMC Carswell, P.O. Box 27137
Fort Worth, TX 76127

Eric McDavid

#16209-097
FCI Terminal Island, P.O. Box 3007
San Pedro, CA 90731, USA

Kevin Olliff (address envelope to Kevin Johnson)

IDOC# M42382
Danville Correctional Center
3820 E. Main St., Danville, IL 61834, USA

Justin Solondz

#98291-011
FCI Loretto, PO Box 1000
Loretto, PA 15940, USA

Kevin Johnson

#M42382
Danville Correctional Center
3820 E Main Street
Danville, IL 61834, USA

Rebecca Rubin

#98290-011
FCI Dublin, 5701 8th Street – Camp Park
Dublin, CA 94568, USA

Welcome to the second issue of Out From The Shadows... actually, I consider it the first one, because the one before this was really a sort of feeler-teaser issue to see if there was any interest in the subject of pushing radical dialogue and critical discussion within the vegan straight edge community, and creating a community of resistance and support for other communities actualizing resistance as well...and there most certainly was! I've gotten emails from all over with tons of positive responses, criticisms, praises, suggestions, and even a couple hate mails! A few people who were big fans of xEncuentrox were disappointed to hear that I was moving away from the "fanzine" format, which was understandable. To those people, I suggest checking out **WHAT WE HAVE** (www.myspace.com/whatwehave), done by Allan from **GATHER** and **THE MESSAGE**, done by Daniel from **DIE YOUNG**. Trust me, both are way better than Encuentro ever was. Speaking of inspiring things, I threw together a little reviews section for books/zines/bands, which will be the only sort of "normal" coverage of the hardcore community that will be in the pages of this zine, but I don't plan on reviewing anything outside of or related to the radical vegan straight edge.

This zine talks a mighty lot of talk about action, and as time marches forward (at least until we dismantle the idea of time along with the rest of civilization) you will see more and more dedicated members of the radical vegan straight edge being more and more vocal and visible about their participation in resistance to this culture. Its no secret that the FBI have been keeping tabs on the members of **SEVEN GENERATIONS** and attending their shows, **PETER YOUNG** (www.supportpeter.com) is a proud animal liberationist who identifies strongly as a vegan straight edge kid, and in June of this year we saw a bloc of people identifying as vegan edgers at the South Central L.A. Farmers struggle, some even being arrested for locking down

drinking, clueless and patronizing adults wag their fingers and bemoan "peer pressure" as the cause, when its blatantly fucking obvious that the causes lie in their own actions. The entirely adult-constructed mystique around intoxication, hypocritical and inconsistent policies promoting potentially fatal intoxicants while violently suppressing less harmful ones, and the oppression and devaluing of young people in general frequently lead to the desire to emulate the destructive, fucked-up patterns of adult intoxication with the vehemence of youth. Fuck "peer pressure" - I've felt consistent and unrelenting pressure from every sector of adult society to intoxicate myself through every possible means for as long as I can remember. Do adults honestly think that a "drug education program" in 8th grade and some condescending guest speakers in a high school health class would cancel the effects of an entire social system based on oppression requiring intoxication and anesthesia to survive? My decision to abstain totally from intoxication culture has a lot to do with my desire for youth liberation. Maybe I don't want the privilege that comes with adulthood to destroy my body legally! Maybe I don't buy the argument that only adults - being naturally superior to kids, according to adult chauvinist logic - are responsible enough to handle getting fucked up. I think the impressive thing to do is be strong enough to survive without getting fucked up - **if becoming an adult means accepting the need to numb myself into accepting the status quo, then fuck it, I'm following Peter Pan and never growing up!!!**



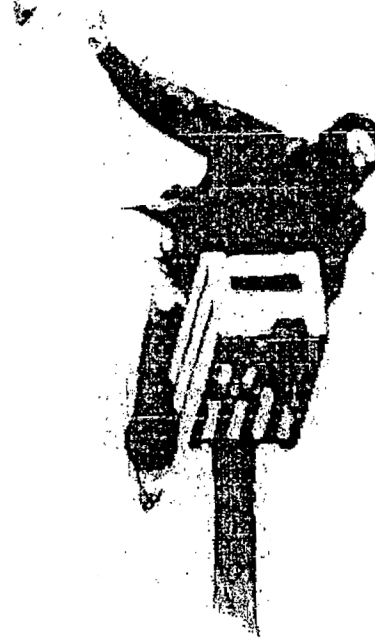
Youth Liberation And Sobriety

** this piece originally appeared in Towards A Less Fucked Up World: Sobriety And Anarchist Struggle. see the reviews section for contact info or get a copy from the Fism@ntle! Distro...*

The most well-known icon of straight-edge, the X's that some edgers draw on their hands, originated out of a gesture of solidarity with youth. To this day, kids at shows and other all ages events that serve alcohol often have black X's drawn on their hands by the people taking money at the door, as a sign that they aren't allowed to drink. In the early 1980s, when Minor Threat began bringing the substance-free message to the punk scene, people who noticed kids marked with these X's as symbols for prohibition of alcohol started drawing them on their hands, regardless of age, to show solidarity with youth and a commitment to sobriety. Because of the prevalence of intoxication culture, shows and other events cost more for young kids, or don't allow them in at all. The drinking age serves as a legal tool for enforcing segregation and discrimination directed towards young folks, setting up an entire system around consumption of alcohol that simultaneously devalues youth and glorifies intoxication, constructing it as "mature" and advanced and all of the other positive traits associated with adulthood. As a result, among young people, the mystique of intoxication culture leads to semi-secretive consumption of alcohol and other drugs, often to a destructive degree. For kids around the ages of 18-22 so, just before and after the drinking age, the ability to finally partake in the highly coveted "privilege" of intoxication culture leads to cults of hyper-intoxication, reinforcing the mystique even more. When the destructive consequences of getting fucked up manifest dramatically in young folks, such as deaths from binge

to protect the community garden! As will be discussed more in-depth in the following pages, we need to stop hiding our identities as vegan straight edge kids and start showing our solidarity and our strength as a committed group of radicals in the resistance to hierarchy.

**we're not just a minor threat
anymore...**



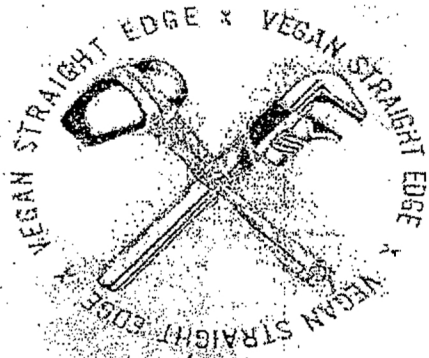
IDENTITY CRISIS

*reclaiming and reasserting radical vegan
straight edge*

It never ceases to amaze me how the majority of people, particularly in the context of the contemporary radical punk milieu, get so terribly uncomfortable (even angry!) when even the phrase "vegan straight edge" gets brought up. If the topic actually gets pushed past all the initial objections and barriers it rarely gets farther than a wholesale dismissal as an ideology, as if the stances of those who are not vegan straight edge are some how more radical than ours, or that ours are silly and to be disregarded.

But what is more frustrating and disheartening than these non-participants and their refusal to be open to discussion is the retreat by many of our comrades into obscurity, afraid of reproach or the consignment of pariah by the

group-at-large. In many of the places I have traveled, at many convergences and conferences, I have had to coax persons out of the vegan straight edge closet. When, at one gathering, I asked if any person who identified themselves as vegan straight edge kids would like to meet up and discuss our potential in the resistance community, I thought I was very well going to have to run for my life from the 40 oz-toting majority, with eyes of fiery drunken vengeance, only later to have nearly a dozen persons come up to me and express a desire to talk and with a relief that there were other vegan edgers present because they "felt like no one else here was down." When some of us finally sat down and talked, the reluctance to talk about sober spaces, about civilization and our discontent with it, about veganism and what sucks about it (the idea of a rigid morality based on diet, not the diet itself silly!), about the role drug culture plays within the punk and activist community affects the struggle - vanished. It seemed that all we needed was a little support from



for liking Phil Collins. now, I don't give a fuck what you have to say about it, I am a huge Phil Collins fan. his music speaks to me like no other. seriously. so, if everyone can, unlike Don, respect my odd choice of music, I'll be happy to entertain you all with more review sections like this in future issues. if not, look out. because there won't be another day in paradise for you! okay. now we can talk about the zine. it's fucking rad. and despite his hang-ups with me personally, don is keeping it realer than realness can be kept. my favorite line in the zine is in big bold letters: "if you think being xveganx is enough to make you revolutionary, wake the fuck up. no lifestyle is subversive" ... if I were doing this zine I would have devoted the next page to a giant "BOOYAH!" ... which is why this zine is best left in more brilliant hands. Issue 2 should already be out and available at the Dismantle Distro by the time you read this. vegan.straightedge@yahoo.com / www.impassionedinsurrection.info/rvx

Towards A Less Fucked Up World: Sobriety And Anarchist Struggle - this zine may go down as one of the defining publications in the radical straight edge community. The author walks the reader through the many ways intoxication culture is deeply tied into the dominant culture and it's stranglehold on all peoples, and how its role in our community needs to be discussed and worked against. It was directly because of this zine that I began to try and organize shows as Temporary Sober Spaces. The author makes a call at the end of the zine for writings on a variety of related topics, which I'd love to see come to fruition. xriutfagx@riseup.net



Pieces Of Self: Anarchy, Gender, and Other Thoughts - edited by Wildflower - The links between civilization and patriarchy, gender binary, and the commodification of emotion are links which do not get discussed nearly enough in our community, and this zine is an excellent starting point for those conversations. I wish Wildflower would have included a "works cited" list or perhaps a "suggested further reading" list, but I guess you could always email Wildflower for that. Highly recommended. quivora@hush.com / www.anti-politics.net

Total Destruction - Issue 1, January/February 2006 - Don from Liberation Projects in Lexington, KY, handles this zine, and I am going to spend the majority of this review attacking his personal character. you see, Don thinks its "straightedge" and not "straight edge"... he claims that Minor Threat was not an edge band, and thus its song "Straight Edge" does not constitute historical documentation of 2-word edginess. He cannot provide any real documentation of the 1-word phenomenon besides his own musings, however. I think he's just salty because when he was strong-arming me into writing a good review for the Path record he said that the intro song had 5 words in it, and then i corrected him by saying it was 6. oh well i guess there's always going to be somebody who breaks ranks with us all, and betrays the correct phrasing of straight-edge for their own misguided ends. also, he dissed me real hard

each other and a collective push to open up and we had so much more to share. It seemed pretty obvious to me at the time that **we, the radical vegan straight edge, suffer from an identity crisis**, forced upon us by the larger (and in some cases dominant) punk and activist culture.

The main argument against, the routine dismissal, and the first attack to suppress discussion of radical vegan straight edge is almost always in some way, shape, or form linked to an aversion to the Hardline Movement. For starters, **BEING VEGAN STRAIGHT EDGE DOES NOT EQUATE TO BEING HARDLINE**. Does being non-sober mean being an addict? Certainly not. This "if you are _____ then you are _____" type of mentality is prejudice, plain and simple. I would think that through the statements and actions of members of the modern radical vegan straight edge community that it would be apparent that our intention is to create a new culture of resistance, based on total liberation for all, not revive a rigid moralistic movement based on ignorance. However, while we're on the subject, I think we should clear the air surrounding the Hardline Movement. I've seen too many tiptoe around this issue, so I'm just going to lay it all out for everyone. Here's how the ever-useful wikipedia.com defines it:

"The Hardline movement grew out of the more politically conscious sections of the Southern California hardcore and punk scenes in 1990. Although one of the basic tenets of Hardline was that it had existed in various forms since the beginning of time, the ideology was largely formulated by Sean Muttaj of the band Vegan Reich. The Hardline philosophy was said to be rooted in one ethic (the sacredness of innocent life), but in reality the ethos rested on that base and on an idea of an immutable Natural Order. Put in more specific terms, Hardline can be described as a synthesis of deep ecology, straight edge, animal liberation, leftism, and Abrahamic religion."

Now, to elaborate more on Hardline's history, one should most certainly check out wikipedia's extensive and detailed profile, but to sum it all up, Hardline, in its short time, started as one person's zine and ideology, seemingly based on the beliefs of the

MOVE organization and small handful of bands, which as it grew in popularity began to move hardcore kids from the basements and into the streets, so to speak, as they formed the Coalition to Abolish the Fur Trade and were connected to an undoubtedly large yet undetermined number of ALF and ELF actions (graffiti such as "S.E.A.L." - Straight Edge Animal Liberation - was found at arsons, vandalizings, and liberations, and while it is certainly conceivable that many of these actions were performed by vegan straight edge persons out side of Hardline, many Hardline members served time for actions), and eventually broke from the hardcore and punk community and moved towards radical Islamic beliefs, and have since seemingly vanished into obscurity (hopefully for good). Throughout this evolution, their basic tenets remained, and thus were widely criticized for their sexist and homophobic stances. Rightfully so, I'd like to add. These attitudes were based on little more than ignorance and the inculcated prejudices passed on from the dominant culture and its mythologies, especially considering that the natural world Hardline idolized and fetishised is full of diversity and survival activities that were somehow distorted as unnatural and criminal in the context of humanity. I want to make it clear that any group or person that stands in the way of total liberation for all, as Hardline and in turn Taliyah Al-Mahdi did, should be criticized and openly resisted. Today, we as radical vegan straight edge persons have worked far too hard to be marginalized and silenced because of a former movement with ties to our identity. We are no more responsible for the Hardline Movement than any white radical person is for the Ku Klux Klan, and much like that white radical, we have a responsibility as vegan straight edge persons to work against such organizations, beliefs, and activities in our communities.

History being clarified, and that point being made, I'd like to quote from an interview with Mack Evasion, a rather infamous vegan straight edge fellow in the anarchist community, to effectively deflate the arguments against radical vegan straight edge, and the dismissal of our community via Hardline:

"When people criticize Hardline (generally for the stance on abortion or homosexuality), I always ask them: What do you think of the Black Panthers? Of

LITERATURE

An Unnatural Order - Jim Mason - this book basically looks at Western Civilization from a vegan and feminist perspective, which is great in my opinion. It's a very basic book for someone to read if they are looking to understand the connections between domestication of animals, patriarchy, and the destruction of our planet. I was disappointed in the final chapter of the book because Mason seems to veer away from the pretty obvious conclusion that he reaches: Civilization is a fucking monster, and it needs to be dismantled...

Dropping Out: A Revolutionary Vindication Of Refusal, Marginality, and Subculture - this essay originally appeared in Rolling Thunder, and is an inspiring discussion about the radical potential our communities can have if we choose to apply ourselves. It definitely speaks to the punk and hardcore community, and I think it'd do good for us radical vegan straight edge kids to take heed and use how we see fit the advice and direction that is offered, or at the very least use this piece as a springboard from which to discuss such activity. www.crimethinc.com / www.zinelibrary.net

Get Beautiful - issues 5 and 2 - I think I've said at least 40000 times now that this zine has been my favorite zine to come out in years, and arguably the best zine to come out of the radical vegan straight edge community so far. They're short (almost too short) but tackle such heavy-handed issues as resistance to morality within the straight edge community. I don't think Scott plans to do another issue, so you should just email him and demand that he give the xpeople what the xpeople want, dammit!!! urbanwings@hotmail.com

The Message - issue 1, January 2006 - if I were to ever do another fanzine, I would want it to be half as good as The Message. Daniel asks all the questions of the bands he talks to that I would, he provides an excellent piece that blends humor with tactic, he expands the dialogue between radicals culture and punk culture, and (and this is in my opinion the most important thing) he reaches out beyond the US, whether its bands or issues. If this is his first issue of a zine, I await with goose bumps for the potential the next one will have. ingodwerust@hotmail.com

Spell It Out - demo - fast, old school styled vegan straight edge hardcore. PERFECT. everyone who knows me well knows how much I love the youth crew sound but hate the youth crew culture. this band basically manifested my feelings into a great 4-song demo, leaving me wanting so much more!

Uzi Suicide - "collection" CD - well goddammit. spazz-worshipping vegan straight edge shoplifting graf-writing mayhem with a whole lot of samples from The Chronic LP... I couldn't ask for more.

Verse - "from anger and rage" LP - I was a big fan of What Feeds The Fire, which is how I first found out about this band. Their first 7-inch and LP were great, with a little more of a "post" vibe lyrically, but this album is way more pissed, as one should be. I think if "the kids" read the lyrics beyond the sing-along parts they might walk away a little inspired, as the album title is taken from the famous line "from anger and rage come rebellion"... I guess we'll see! www.rivalryrecords.com

7 Generations/Gather - split EP - well, I'm following these 2 bands around the country. that should probably give you a good indicator as to how fucking amazing they are in my book. When it's all said and done, these are the 2 bands that will mark this era of radical vegan straight edge... then again, if they have it their way (and I have it this way), there won't be anymore. history. Civilization will fall, and this may be the soundtrack to the dismantling. www.xrebuildingx.com

Bafabegiya/Greyskull - split EP - it was the winter of 2004. I was in Florida, doing a weeklong tour with a band I barely knew (and would later come to wish I had never known), and here I was at one of my favorite hardcore fests (This Is For You Fest), and I found myself a little bored. Then I wandered around and happenstance upon the Bafabegiya/Greyskull table, and there I encountered Joe Reno's smiling and friendly face. We had a great conversation, he hooked me up with the Gather demo, and I picked up some literature I had been looking for. I had missed both bands (total bum out!), but I picked up their respective material, and have been a fan of both bands since. This split is great all around. I love the fact that both bands have very distinct sounds that are totally different from each other, which not only makes it easier to listen to, but also celebrates the diversity that radical punk can have. The artwork is incredible. One of the best releases of last year, for sure. www.spacementreno.com

MOVE? Of course amongst radicals the response is positive, "I support them", etc. There is a certain obligation as an "anarchist" or whatever, to dis on Hardline, just as there is an equal obligation to support the Black Panthers. But I have to point out that high-ranking members of the Black Panthers made openly sexist and homophobic statements. MOVE was openly homophobic. Why do we discriminate? Because we assign "fashionable" status to some groups, and "unfashionable" status to others. There is no pause for objective consideration. As a person belonging to a certain counterculture ("anarchist", etc.), you are simply obligated to support one and condemn the other."

I really couldn't have put it better myself. The radical punk community yearns to find solidarity with other communities and to move beyond its history as a "white movement," and in the process has a tendency to all-too-quickly align itself with movements, organizations, and persons from outside communities whose views and goals are incompatible with that of resistance. Whenever the discussion of the role punk plays in the larger movement gets past this, it usually (conveniently) stops at the contributions of early punks like the Crass collective or the recent radical punk phenomenon and anti-movement known as CrimethInc. These are, of course, excellent examples of punk's momentum and potential (not to mention that many active participants in CrimethInc cells are vegan straight edge), but to disregard the contribution to radicalism in hardcore and punk that Hardline provided and the inroads into the larger resistance culture that it created, and to keep trying to fit other culture's movements into the context of our own, demonstrates a serious problem that we as a community must face now. We need to critically approach our history and weed out the praxis from the pitfalls.



Another common dismissal of the radical vegan straight edge is that we are taking a "superiorist" stance amongst and against the larger group-in-question. This is a defensive move used by the dominant culture when its attitudes and perceptions are being outwardly opposed by a certain group (such as "reverse-racism" accusations by those whose cultures have perpetuated hundreds if not thousands of years of race-based hatred, etc.), and it is used in a similar context here. I have not yet encountered a radical vegan straight edge person asserting themselves as superior to any non-sober people. Those who claim such a position are not radicals, frankly. **We as members of the radical vegan straight edge are working against morality and its constraints, not reinforcing false dichotomies** - although it certainly seems as if opponents would have it this way. It's also been my personal experience that this is usually an argument presented by those who are very insecure about their own personal choices and who are concerned that their hypocrisies will be revealed by a change in the group's dynamic or perspective. This is another indicator of a serious lack of critical thought within our community. **WE NEED TO OPEN UP.** We're all hypocrites, and it's time to be honest about our shortcomings and personal struggles, and we need to begin to build support networks to counter these.

We have every right to express and celebrate our identities, and anyone who opposes our doing so should ask very serious questions about themselves and their role in resistance culture. To celebrate one's identity should never be hindered, but in fact encouraged, as such expressions can create solidarity and support in communities that are largely dispossessed and discouraged. A wonderful example of such empowerment is Anarchist People Of Color. I can't imagine anyone in the anarchist community condemning or opposing APOC based on the negative aspects of former movements by people of color, or calling the group "superiorist" because it seeks to create a safe space for persons of color to identify and organize. Aren't we as the radical vegan straight edge merely asking for a similar space and opportunity?

very good record, the vocals needed to be recorded better, but even that doesn't stop this from being a very mediocre record. I mean it's kind of hard to follow up a legendary album like "who dares... wins," but this falls so very short of its potential. steal this from somewhere, or download it off the internet, give your money to prisoners.

Purified In Blood - "reaper of souls" LP - this is hands down my favorite vegan metal record of all time, inching out Undying's "the whispered lies of angels." I cannot fucking believe how much of an improvement over their last CD this is. It's a completely different band. This band is going to blow the fuck up, and is yet another band bringing a very straightforward radical vegan straight edge agenda with them. Expect this band to be all over the place, and on everyone's tongues. www.xpurifiedinbloodx.com

Set Your Goals - "mutiny!" LP - you know, I don't know much about his band as far as their politics or views go, but if every pop-punk record had half the substance that this record does, then radicalizing punk would be a lot less work. this is like a cross between stay gold and a new found glory. catchy, to the point of infectiousness. songs about keeping it DIY and criticizing organized religion, which is really the only reason I wanted to review it. that and to give you readers something to make fun of me with.

Social Construct - "by any means necessary" EP - speaking of things you can use to make fun of me, I fucking love goth and industrial music. i never did until I started getting jaded with hardcore and punk and started thinking of other subcultures I could fit into. given my insomnia and my tendency to moan, i'd fit in pretty well with Swans fans. this is all just background to lead up to the straight-up props I want to give Social Construct for creating socio-politically conscious industrial/techno a la Skinny Puppy. I love it, and I wish more goth kids would so I could hang out at the local goth club and not feel threatened by vegan straight edge vampires for afterlife!

How We Are - "how we are" EP - rory and adam used to be in xWITNESSx, which released one of my favorite demos ever. with their new band, they don't fail to impress. while the lyrics are not outspoken and this band is not vegan straight edge, do NOT sleep on them. Rory's the single greatest front man of our time, hands down. I get chills when I see him perform live, he knows how to reach an audience, the music is akin to Verse, with very riffy breakdowns, which I absolutely love because it changes things up... I love and support these very sincere, very dedicated DIY warriors. www.myspace.com/howweare

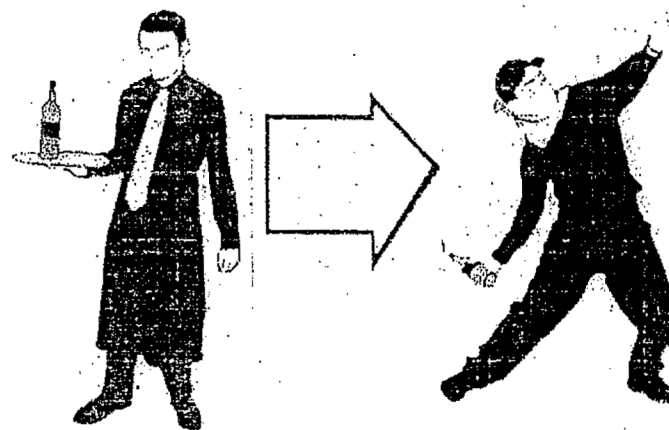
I Object! - "teaching revenge" LP - well, punk is back, and it matters this time. that's how I described them one time. lyrically and musically, its like if minor threat had a more focused rage. barb made a DVD on how to screen-print and that is how I learned how, so I am a bit partial to praising this band. I love how they have been very outspoken that they are a vegan straight edge band, because there aren't enough punk bands out there doing that. www.alternativetentacles.com

xKINGDOMx - "demo/ep" - well, I've only heard what they've made available through myspace, but I can tell you right now that I am positive I will love everything they do. Why? Because Davin and Ben stayed at my house for like 3 days last summer and were they absolute kindest and coolest people ever. The sound is tough, the lyrics fucking right on (lines like "i can't hang with the philosophies that this culture tries to push on me so i'm gonna leave, yeah i'm gonna leave it all behind, this life isn't mine."). I can't wait to see them on tour this August!!! www.myspace.com/xkingdomx

Parallax - "mediums and messages" LP - it's very difficult to not feel a storm of emotions listening to this record, knowing that blake passed away before he could hear his own work realized. the sheer beauty of this release is an affirmation that blake did live each day fully, and that he gave everything when he sang. his vocals move mountains. he was lost all too soon, but he will never be forgotten. greg bennick's spoken contribution to the song "surgery without sutures" makes you wonder what's up with Between Earth And Sky, and is a fitting tribute to our fallen friend. www.goldenspikemusic.com

The Path Of Resistance - "can't stop the truth" - well, its good that they want to bring the message of vegan straight edge back. too bad that effort is basically made moot when they want to do that through fucking victory records. also, it's just not a

How much of our community's potential has yet to be realized because of this imposed disenfranchisement? How much longer will we allow ourselves to be marginalized? Will we disappear into obscurity within resistance culture because of "vegan straight edge shame" or will we break through this identity crisis with strong bonds of solidarity? Only time will tell, but in the meantime those of us who are out there should be outspoken in our identification as the radical vegan straight edge, asserting ourselves and our identity within the larger resistance movement both within and outside of hardcore and punk.



"target the enemy, strike without any mercy"
- purification

PURIST

a life spent quietly questioning everything
silenced by simple presence of majority
(can you make me doubt my own heart?)

i worked my way up from the ground
and you tried to shut me down

i've thought too hard
for you to change me
i've fought too hard
for you to scare me

a life spent quietly questioning everything
silenced by simple presence of majority
i worked my way up from the ground
and you tried to shut me down

so call me purist, call me fucking purist

the jokes you made
the looks you gave
the times you patronized my cares
(and)
you will not intimidate me

qualified convictions
don't make a life worth living
without your help
i've found who i am
i worked my way up from the ground

don't call me purist i don't want to hear it
i've fought so hard, don't call me fucking
purist

*this is a response to accusations of dogmatically
subscribing to sets of rules. it's unsettling how offended
people get when your lifestyle doesn't validate theirs. at
this point in my life i've done too much searching inside
of myself to give to the dominant culture.*

attrition

modernism, etc... and we would love for you to talk to us about
our opinions on issues, so feel free to write"

and that's all that needs to be said. pick this up now!
www.myspace.com/giantnc

Heaven Shall Burn - "deaf to our prayers" LP - I totally found
this leaked on the internet, so I have no clue what the lyrics are
like, but unless something crazy has happened this band has
been carrying the torch in our community for quite some time,
and I highly doubt I need to describe them or their message to
you (if I do, then here it is: think of the perfect vegan sxe
metalcore band, they're it.). I do, however, want to say that the
vocals on this record are SO, SO, SO much better than the ones
before. More powerful, more brutal, just more pleasing.
Excellent. www.heavenshallburn.com



Deadlock - "earth. revolt." LP - well, the intro makes it pretty damn obvious that you are about to enter the world of black metal. what you don't expect are dead-on lyrics that are closer to undying than cradle of filth. I actually wish this band would gain a little popularity.. they have that sort of mainstream-metal appeal I think, and with their message I think we could get some new blood from the untapped world of black metal kids (instead of churches they could burn vivisection labs!). oh, and I LOVE the female vocals. I wish that singer would do her own CD... like a vegan straight edge Ani DiFranco or an anti-civ R&B cd ... anyways, I think this band, Purified In Blood, and Heaven Shall Burn should tour the US together and show all these false-metal kids how to do it: vegan straight edge style. www.xdeadlockx.com

The Dream Is Dead - "hail the new pawn" LP - this band has always brought to mind what would happen if Dropdead were schooled in chaotic hardcore. maybe it's just the vocal delivery... very similar if you ask me. Clark's lyrics have always been brilliant and uncompromising. His passion for hardcore and punk inspires me, and in 2004 when he wrote that article "From The Ungovernable Force To The Democratic Lapdog" I was so excited. I gave it out to some punk kids in my town trying to convince people to vote. I think a requirement for straight edge from now on should be the refusal to vote, to use the crutch of democracy. VOTE FREE YOUTH! www.hcml.com

Giant - "song" LP - it's about goddamn time a band that sounds like this has the following to say:

"a trend is approaching. we emerge in resistance to that trend. to make music for the sake of making music was the reason a subculture for heavy music was formed. inclusiveness and freedom from perverted social pressures. now hardcore and metal have been introduced to commodity, commercialism, and most of all, profit. we do not demonize people for making money playing music, merely the institution that robs musicians of creativity, artistic freedom, and over all, progression. to fit everything into a specific marketable mold, is completely revolting. to ignore the market, to reintroduce thought, song writing, and social awareness to our "counter culture", we exist. defiance in contextual social spheres. we are Giant.

collectively. we address racism, sexism, homophobia, institutionalization, commodification, gentrification, animal liberation, class struggle, eco-liberation, sobriety, post-

A PROPOSAL

Generally speaking, many of us have their identities, perspectives, and critiques as vegan straight edge persons overlooked, ignored, or outright dismissed within the larger resistance culture. Many of us struggle with the isolation and frustration such treatment fosters. Things don't have to be this way. Disempowerment can be overcome, and we have plenty of positive models to draw from in order to create the solidarity within our ranks that can encourage more dialogue within our community and to build a stronger voice to be heard by our fellow radicals.

The best way to do just that is to take this idea and run with it, so anyone interested in getting in on this should email or write the Out From The Shadows addresses. Let's start organizing ourselves as radical vegan straight edge persons, building support networks for each other, organizing gatherings and creating forums for our unique identity and its potential as a radical response to the dominant culture and all forms of hierarchy and domination.

We are the opposition, and our time is now.



infighting the good fight.

Why We're Right and You're Wrong

Towards a Non-D(en)ominational Revolution

given that we just discussed how our identities can be used against us by others, and about reasserting ourselves within the larger struggle, I thought this would be a good follow-up. this article originally appeared in Harbinger #4. big ups to Crimethinc!

"Just like every coddled middle class liberal, when it comes down to it he'll just run back home." "Those lifestyle anarchists don't care about anything but themselves. Don't they understand if everyone lived like them, there would be no system to leech off?" "If they're not going to abide by the decisions of the spokescouncil, they shouldn't be here at all. I'd rather they were at home doing nothing than messing up our protest like this!" "How can you expect to ____ without ____? If you really cared about ____, you'd ____! (like me)" "I don't want to be an activist or an anarchist or a part of this at all if it means I have to..."

Why We Can't All Just Get Along

Can we get along? Even for those of us who would prefer to be hermits, there is no question today more important than this one—the fate of our species and planet will be decided by it.

There is no shortcut around this dilemma. Any kind of capital-R Revolution, any redistribution of wealth and power, will be short-lived and irrelevant without a fundamental change in our relationships—for social structure is an expression of these relationships, not a factor external to them. Revolution, then, is not a single moment, but a way of living: anarchy and hierarchy always coexist in varying proportions; and the important question is simply which you foster in your own life.

We are ill-qualified to reconstruct human relations if we can't even get along with each other in the attempt—and nothing seems to create dissension and division like those attempts. Often it seems that the people who know least how to relate to others are the self-professed activists who set out to save them. Yet these conflicts are not an inescapable consequence of human nature, but rather a pattern of cause and effect—which can and must be altered. This is a starting place to consider what the challenges are in undertaking this, and why we've had such a hard time to date.

did they suck, thankfully, cipher played and while I wasn't the biggest fan of their music, what moe had to say was so dead-on and moving I absolutely loved the band. Their latest record is so good. No one sounds like they do, and now, a little older and a tad more open to original music (you can only listen to so many bands that's sound like Revelation #'s 1-15), I can appreciate that. I love moe's delivery... it's so fast and so direct. The weird spoken word intro and outro are... well... weird. In a good way. Pick this up. www.uprisingrecords.com



Cherem - "we are the revolution" LP - umm, title says it all. the Salt Lake City vegan warriors are back with a most excellent release. The vocals, in my opinion, sound WAY better... like, more distinguishable than before. throw in a Smith's cover and you've got one hell of a record to mosh us into industrial collapse! www.xcheremx.com

xCRUCIAL ATTACKx - "how we roll" EP - dear kids: WAKE THE FUCK UP!!! you all have been sleeping on this band and this record for waaaaaaay too long. it's pure vegan straight edge thrashcore with Joe Reno owning the mic, so you know it's intelligent. get your shit straight and pick this up. www.thirdXparty.com

REVIEWS

*providing an entertaining distraction when we could be productive?
taking up space to make this zine look bigger? a peek into what happens
when your editor doesn't think his writing through? all? none? you
decide!*

I feel very conflicted about doing a reviews section, because I worry that people will just flip to this page and ignore the rest of this zine. Fuck you if you did that. Send the zine back so I can send it to someone who cares. I'll pay for postage. Anyways, I tried to review only bands that are pushing the radical vegan straight edge and literature that has a correlation to our community, but as you can see I included a few things I felt were just too good to ignore. I also thought you'd like some pictures of cats...

MUSIC

Amir Sulaiman - "danger" spoken word song on his website - now, as an atheist myself, and as a serious critic of Western religion, I was very hesitant to check out this very outspokenly Muslim artist. However, regardless of anything else he does or may ever do, this piece of spoken word, which he performed on an HBO special that apparently led to the FBI harassing him and putting him on the "no-fly" list, is absolutely amazing. I cried after the first time I listened to it, it's just so powerful and inspiring. "I am not angry, I am anger. I am not dangerous, I am danger." www.amirsulaiman.com

Attrition - "chapter one: we are fucking serious" and "preface" EPs - this band came highly recommended by 2 different people in the same week, so I was already expecting something wonderful, but I had no idea I would be this moved by this band. The lyrics to the song "Purist" single-handedly motivated me to write the Identity Crisis article. I cannot wait to see them live, as I hear it is something not to be missed! The music reminds me a whole lot of early 2000s screamo, although I doubt anyone else would agree. Maybe it's just the recording. The fact that they make all their music available on their website shows how serious their dedication to resisting the commodity culture is, but if you have the money you should send it their way regardless. www.attritionmusic.net

Cipher - "children of god's fire" LP - one time I took a road trip deep into the fucking creepy ass farmland of Ohio to see a show where the last singer of Morning Again's new band played. boy

The Scarcity Economy of Self

In a world where free, creative action is hard to get away with, we all feel impoverished, cheated of the experiences and sensations we know should be ours. We compensate as best we can, and often this compensation serves only to preserve our destitution. We seek status in wealth, power, strength, beauty, and reputation - anything to soften the blows of wasted days. We compensate by seeking another kind of status, too: the feeling of being superior, a status in our own heads.

We live in a society that teaches there is not enough of any valuable resource to go around, including selfhood. People on television or in books are held up as more important, nobler, and more attractive than the rest of us. We grow up in households where our parents don't have enough time for us; we are sent to schools that employ a grading system that permits only a handful to excel, and are discharged into a market that enriches a few of us while exploiting or discarding the rest. We internalize the values of this system. We become used to judging our value by what we are "better than." We rush to despise others, their plans and ideas and habits and beliefs, in order to reassure ourselves that we have worth of our own. When we should be looking for what is positive in everything, we denounce and criticize instead—just to reassure ourselves! The most insecure among us are not even able to enjoy movies and music, because it is so important to them that they have "refined" tastes; they don't realize that when they succeed in failing to enjoy something, no one has lost more than they. If you're going to get anything out of any movie or song or interaction (so as not to have simply wasted time!), you have to take responsibility for finding ways to enjoy and benefit from it.

In its advanced stages, such hypercritical status-seeking can combine with a spectator mentality: from a distance, the critic passively votes for or against the efforts of others, unable to discern that such things as art, activism, community are entirely what he makes of them—and that he must make something of them himself in order to get anything out of them. This spectatorship reinforces the sense that everything everyone else is doing is uninteresting or unintelligent, and thus the feeling of superiority the spectator so desperately needs. You rarely encounter a genuinely active, involved

person who feels the need to proclaim her actions superior to others'; but in the spectator's scarcity economy of self, any expression of selfhood, even the most generous and positive, can be interpreted as an encroachment, an attack (1). Every achievement is something to rebel against, assail, deride—as if we don't all feel worthless, abused, hunted enough already!

Those of us who would oppose this scarcity system often have additional challenges to face in unlearning its conditioning. Many of us have come to this resistance from a place of conflict and struggle, and this sense of struggle is still imprinted upon the way we approach all our activities. Having been abused, neglected, harassed, having had to fight peers, parents, teachers, bosses, police to establish ourselves, we see selfhood as something that is obtained by fighting. We come to think of being radical as a war—hence the more wars we fight, the more radical we must be. We profess intentions to create peace, but the only tools we possess are weapons. Small wonder we end up fighting among ourselves.

"With a little hard work, you can make yourself feel alienated by anything."

Justice and Judgment

Scarcity thinking and the destructive insecurity it fosters have played a large part in shaping our notions of justice (2). Passing judgment can be the ultimate compensation for one's own shortcomings. It's easy to get self-righteous about someone else's mistakes, flaws, inconsistencies... for we all have them, and the more focused we are on the shortcomings of others, the less we have to think about our own. Witch-hunters who believe that they have found a real live criminal (or racist, lifestyle anarchist, class traitor, etc.), just like the ones in the movies, can reassure themselves that they have isolated the contagion and need look no further—and the more vitriolic their denunciations of the enemy, the more afraid everyone else is to admit what they have in common with him.

Once again—we live in a violent world. It's as sensible to blame any one of us for being colonized by this violence as it is to blame the oceans for being polluted. The question should not be whether an individual is guilty—we all are, at least of complicity—but rather how to enable all individuals to confront and transform the violence and ignorance within themselves. Often nothing can help a person to do this more than to offer

FEEDBACK...

We solicited a few contributions and this is what we've gotten so far. We invite any feedback or input on this zine, and for future issues. We'd love to keep networking among those of us interested in wild foods, and hope to keep meeting more scavenger/foragers out there...

Some thoughts from a fellow feral forager...

"Travelling is always so mind blowing for me. Every place is so filled with newness and life. Every area has its own unique flavor and rhythm with the cycle of seasons. The time of roots in dormancy, through shoots, flowers and fruits and finally into seed to once again fall to the earth. The animals ebb and flow with the plants through the landscape, following the patterns of abundance. Whenever I see an area where large amounts of plant foods are ignored, I know the area is in transition and consider how to accelerate the succession, and bring the food back into the resource loop.

Often a harvest has a corresponding animal counterpart that thrives on that food. Elephants once roamed north america, and the large groves of mesquite, osage orange, and many other plants now lie forgotten since they were eliminated by early hunters. Often whole tribes of native americans were tied in with the plant cycles, migrating with the harvests as the plains indians follow the buffalo. They gathered wild rice, acorns, seaweed, wild turnips, and pine nuts to list a few, often storing a year's supply. Each harvest was marked with its own songs, rituals and ceremonies. Let's bring them back.

Most of us are not slowed down enough to subsist on the wilds as our sole source of sustenance, but we are beginning to notice the abundance that surrounds us. Whether it be deserted orchards, overlooked exotic species or weeds that follow human settlement, or native staples that were not adopted by the settlers, there is literally tons of food just lying on the ground. We can create our own migration cycles based upon this surplus...like planning your california trip in June so that you can harvest seaweed...or loading a pickup with coconuts while on a beach trip. Some neighborhoods will even pay you to take them (we wouldn't want them falling on anybody)...even setting up networks of trade by harvesting what's in abundance somewhere and then taking it to where it is rare, as travelers, part of our work is to pollinate, spread seeds and ideas, and clear pathways of communication, but there's tons of wild foods everywhere and we don't have to travel to far off places, just acknowledge what's here and pick it up! When I'm eating acorns I feel like I'm awakening some genetic memories, restoring and deepening an ancient relationship that we have with the oak. Native americans in this country ate about 500 pounds of acorns a year. I think I've had about 5.

Here is a list of plant harvests that occur in abundance - it's by no means complete, just a starting point:

seaweed - June, California coast
pinenuts - September, Sierra mountains
pecans - late fall, southeast
mushrooms - winter, northwest
coconuts - all year, south florida
acorns - fall, widespread
wild rice - late summer, great lakes



I'm way into learning more on the subject: aliveandwild@care2.com
(send us additions to the list of seasonal wild foods harvests you know about for future issues.)

WRITE US! wildrootsncc@ziplip.com

~ BOOKSTORE ~

**These are the two field guides that we carry:

Audubon's Field Guide to Mushrooms

Peterson's Guide to Edible Wild Plants

They retail at \$19, but we'll sell em to you for \$15 which includes postage, along with some pamphlets about wild mushroom harvesting, and a complete literature distro list. Send well concealed cash or a blank money order (postal).

FERAL FORAGER P.O.B. 1485

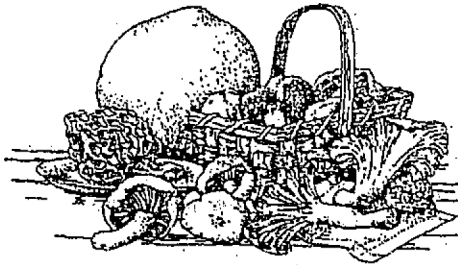
Asheville, NC 28802

wildrootsncc@ziplip.com

1) LING CHI

Ganoderma lucidum (Medicinal)

Ling Chi is also known as Reishi, and getting quite popular as a "Mycomedicine". It's considered the mushroom of immortality in Chinese medicine, and is valued for overall vitality and even spiritual enlightenment. Another Ganoderma (applanatum), Artist Conk, has similar medicinal qualities, and is distinguishable by the chalky white underside of its shelf that you can scratch designs into - thus, the name. Break it into chunks and simmer it 30 minutes (maybe a half cup of fungus to 5 cups of water?) or until the water is dark. It's bitter tasting, so mix it with something flavorful like mint or hemlock needles, or just water it down. You can liquefy it too, but break it into very small pieces or pulverize it. The firm shelf hardens as it dries, so break it up first. Store it in a very dry container.



MUSHROOM IDENTIFICATION BOOKS - essential for any mushroom hunter. Get several of them and do a lot of cross-referencing. The first three have lots of information about collecting methods and processes for deducing the species, with anecdotes and lore to give you a full picture of mushroom hunters' culture.

Mushrooms Demystified - David Aurora

Edible Wild Mushrooms of North America: A Field-to-Kitchen Guide - Fischer/Bessette

All the Rain Promises...And More - David Aurora

Audubon's Field Guide to Mushrooms

Peterson's Field Guide to Mushrooms

A Different Kind of Hunt: The Ritual of the Mushroom Foray



Oyster
mushroom

- Enter the woods quietly. Watch your step to avoid twigs that might snap and dry leaves that might crackle. You must be silent - not to avoid alarming the quarry, but to avoid distracting yourself from the ritual. Keep your nose to the wind, bearing in mind that some quarry is more easily detected by scent than by sight.
- Meticulously scan the forest floor, keeping in mind that some of the choicest quarry is also the best camouflaged. Forsake no possible terrestrial hiding places; but scour the piles of last autumn's fallen leaves, and examine the carpets of green moss. Inspect the upturned roots of windfallen trees, and observe the rotting logs, for some wonderful delight may be hiding anywhere.
- Walk not erect, nor in a straight line, but, rather, stay low and wander aimlessly and in circles. Remember perspective is everything, and what cannot be seen from here must be seen from there. Steal glances above, too, into the trees and at their trunks; for often the object of your quest will be hiding there, counting on your eyes to be too earthbound to spot it in its arboreal sanctuary.
- Look, look again, look even once more, and, finally, look again, never counting how many times, for it is the rite of the mushroom hunt that they who have not found any mushrooms have not looked closely enough, nor long enough, nor at enough places, nor from enough different angles.

him forgiveness, to trust that he is interested in communicating with you; this makes it easier for him to drop his defenses and acknowledge what you have to say. This is not to say that we shouldn't defend ourselves whenever we have to, and by any means necessary—but let's do this for practical reasons, not out of a thirst for revenge and superiority.

"Righteousness is a premium currency in this post-Christian society; though it refers to a mythical world."

Objectivity vs. Subjectivity

Objectivity thinking, on which our scarcity-oriented, authoritarian civilization is based, posits that there is only one truth. According to this school of reasoning, those who want to explain human behavior or overthrow capitalism should make different propositions regarding the best way to do this, and debate them until the "correct" one is selected. And so, in the ivory towers, intellectuals and armchair revolutionaries debate incessantly, coming no closer to consensus, developing more and more exclusive jargon, while the rest of us labor to make something actually happen. Subjectivity thinking accepts that there is no "the" reality, and infers that any "objective" reality must simply be one subjective reality institutionalized as Truth by those in power. Subjectivity thinking recognizes that people have arrived at their particular beliefs and behaviors as a result of their individual life experiences. This has an important bearing on how we interact with each other, especially in our efforts to change the world. Different people are going to have different beliefs, tactics, and goals. Accept this. They don't necessarily think differently than you do because they are not as smart or experienced or perceptive as you—they may be your equals in all these regards, but come to different conclusions based on different evidence from their own lives. Respect this, while offering whatever perspectives you can yourself—keeping in mind that the less you have in common, the more you would do well to listen rather than speak. When hearing a person's position on an issue, you don't have to immediately begin debating which of you is right. Instead, try to think of projects you could undertake together that would further the interests you have in common. Whatever ideological issues need to be worked out can be worked out in practice, if they can be worked out at all—they certainly will not be resolved by another contest of egos disguised as a debate about theory (3).

Obviously, it's impossible for anyone to legislate for everyone else, since every life experience is unique—nevertheless, you can offer your own experiences and conclusions, for others to do with what they will (in the words of the divine Marquis: "if you can speak honestly for yourself, you will find you have spoken for others as well"). This may be seen as legislating, by those who believe that there is only one right way; but those who attack you for offering your own perspective or analysis, on the grounds that it doesn't apply to them (or isn't relevant to all people, starving mothers in Somalia, the transgendered community, etc.) are still working within the scarcity model.

Remember—every value you hold, every decision you make, you make for yourself alone. The scarcity-thinkers will attack you as if you are deciding for everyone—don't fall into the trap of their thinking by arguing for your own methods and ideas as universals. Simply point out that you act according to your own conscience, and hope to integrate your approach into those of others—just as it is up to others to do with you.

The Capitalism of Ideas

Those who still hold that there is such a thing as "objective" truth generally feel a compulsion to persuade others of their truths. This is the self-perpetuating consequence of the power struggles that go on in the market of ideas; as in any economy based on scarcity, this market is characterized by competition between capitalists who strive to preserve and increase their power over others.

In our society, ideas function as capital in much the same way money does (4). Individuals who can get others to "buy in" to their ideas obtain a disproportionate amount of control over their surroundings; large conglomerates (the Catholic Church, the Communist Party) can come to rule large parts of the world this way, just as corporations do—indeed, there can be no entrenched political or financial power without ideological capital to back it up. Little "start-up companies" of competing ideas can enter the market to contest such monopolies; and sometimes one unseats the reigning creed to become the new dominant paradigm; but as in any capitalist system, power tends to flow upward to the top of a hierarchy, from which the masters, the ones qualified to employ it, decide matters for everyone else . . . and, just as in financial capitalism, ultimately it is not even the ruling class but competition itself that is in

1) CHICKEN-OF-THE-WOODS (aka "sulphur shelf" or "chicken mushroom") *Laetiporus sulphureus*

This one earned its name because it really does taste like chicken. We think its more the texture than anything that's chicken-like. Many people are familiar with this one, but are unsure when they come across it. The most distinctive thing about it is its color: bright orange or yellow. It grows like a shelf rather than from a stem, and has NO GILLS. It has pores, thus belonging to a group called the polypores. The pores (underside) are usually yellow. The edges are kind of jagged, and it is found in a clump of overlapping clamshell-shaped caps. Remember: NO STEM, NO GILLS.



Cook it by slicing it up and sauteeing it with garlic and oil, adding some water after a few minutes, covering it, and simmering it for 20-30 minutes, depending on how old (and tough) it is. We have heard you really should cook it at least 30 minutes to make it digestible. The thinner you slice it the faster it cooks, but you still might want to cook it 30 minutes.

RECIPE: CHICKEN-OF-THE-WOODS SALAD - serves 4

Chicken of the Woods (4 bread slice-sized shelves)
Veganaise
Assorted veggies
Umaboshi Plum vinegar (or any other vinegar)
Half a Lemon of juice

- Slice the Chicken and steam OR simmer them, (in 1 inch of water, in a covered pan) for 30 minutes or more if especially tough.
- Remove and let cool
- Dice the veggies (carrots, celery, onion, squash)
- Lightly steam the veggies, one by one in order of thickness
- Chop the chicken in small chunks (or use a food processor) & mix the veggies with it.
- Mince some fresh garlic into the salad.
- Spoon 3 large dollops of Veganaise into it and blend well.
- Add lemon juice, 1-2 tsp of vinegar and a couple pinches of salt to taste
- Spread it on sandwiches or eat with chips, or rolled up in a tortilla or grape leaves or boiled Rock Tapes (see entry).

2) OYSTER MUSHROOMS *Pleurotus ostreatus*

Oysters are delicate and mild tasting. They seem to be really popular in grocery stores as a sort of "gourmet" mushroom, yet they are not hard to come across in the wild, and they're a commonly cultivated species. You have to be really careful with these because they can be mistaken for other gilled mushrooms that can make you sick. I get a subconscious hesitation with them caused by my kneejerk reaction to any white mushrooms (two of the deadliest mushrooms we encounter in this continent are white), but they are so irresistible that I have put my faith in them several times and never been disappointed. Fry these up in oil with garlic and salt, then cover the bottom of the skillet with water, cover, and let them simmer for 10 minutes. Don't overcook them but cook them well.

3) MORELS *Morella esculenta*

There are a bunch of different Morel species, all with the genus name Morella. There's yellow and black and Hail-Free most commonly. The most distinctive thing about Morels are the way their cap attaches to the top of the stalk, rather than draping down over the stalk. If you cut it lengthwise it would be one hollow shell. There is a false morel that can make you sick that is like an umbrella. The skin of the cap is ridged and pitted, with ridges connecting both horizontally and vertically. This is a truly useful and sought after fungus. They aren't necessarily easy to find, but when you do you are lucky. They have many different habitats, but seem to prefer high elevations and places where forest fires happen. Apparently they are really rare in the Great Plains, the Gulf Coast, and the southwest desert. They appear as early as late spring in the southeast, and later in summer in the northeast and the northern mountain regions out west. We've eaten them in the northern Rockies, and the southern Appalachians. Sauté em up like any mushroom—they're pretty tender, but give them 10 minutes at least.



WILD MUSHROOMS

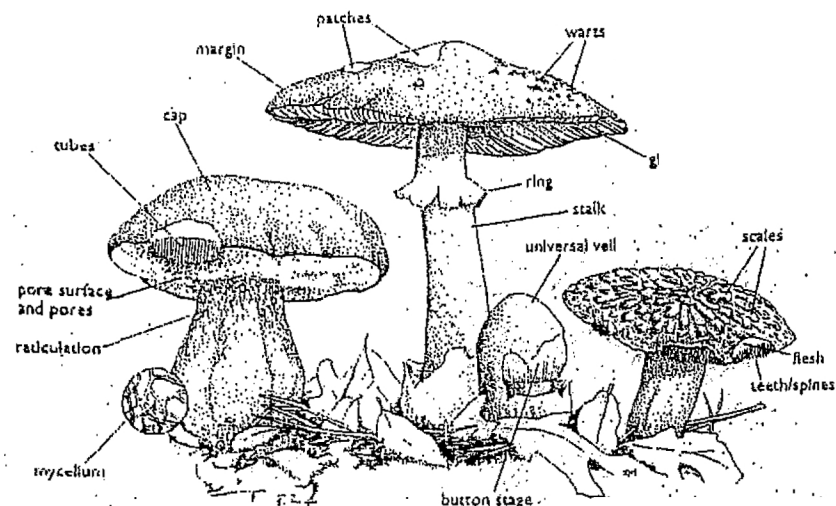
There is no doubt about it: to most people, the mention of eating wild mushrooms will conjure up images of a slow, painful death. In Western society there is a serious prejudice against wild mushrooms. While poisonous mushrooms are a definite reality, there are relatively few deadly poisonous species. Once you set out to learn edible mushrooms, you generally find that it's pretty easy to avoid getting poisoned. By no means should anyone EVER attempt to eat a wild mushroom without first positively identifying it and knowing its edibility.

Mushroom hunting is a key component of wild food foraging. They are so plentiful and many are delicious - you just need to know what you're doing. This doesn't mean you need to be able to identify every mushroom before you can start eating some. You can learn a dozen or so edible ones, and then keep learning more as you go. It seems intimidating at first because of the potential toxicity in the 'shroom world, but if you study and cross-reference you can become confident in your identification abilities in no time at all. Once you start eating a few different common kinds confidently, you will start figuring out how to identify the more rare species.

There are many wild mushroom field guides and I.D. books just waiting to be liberated from your nearest corporate bookstore before civilization collapses. If you aren't game for this method, you can order them from us at a discounted price. (See inside back cover).

The information on mushrooms provided here is not meant to serve as a field guide, but to list a few common edible species that are easy for beginning hunters to I.D., and to give some tips on how to prepare them. We suggest you use several different field guides to actually identify them. Once you get the hang of mushroom I.D. you will discover a bountiful food source that you never imagined. The summer we first started hunting we went so fungi-crazy that we neglected all our regular wild plant foods. After a rainstorm we would comb the woods and every time we'd find at least one new edible mushroom, and discover many other beautiful non-edibles. Aside from being food and medicine, wild 'shrooms can help you build your foraging and identification skills. There's such a rich diversity of shapes and colors that the act of perusing the ID books to find their names is as fun and challenging as actually finding one to be edible. Their beauty demands your attention and encourages you to pay even closer attention to the details of your surroundings. Even without knowing what is edible, mushrooms can be enjoyed on a spiritual and aesthetic level. Just walking through the woods admiring these fungal flowers is almost as beneficial as eating them.

We are only going to list a few in this pamphlet, because they are the tastiest and most common in our experience. We recommend that you become so certain of these that you will never again walk past them wondering if they are edible.



control. In this environment, anyone with a value or viewpoint has to rush to sell it to others before being run out of business.

It's hard to imagine from here what a world free from this war of ideologies would be like. Obviously, it would have to be a world free from analogous wars (for money, power, selfhood), too, for it's foolish to insist that "one can think however one wants" when some ways of conceptualizing the cosmos are punished by exclusion or embargo. Those of us who fight for freedom from the power of gods and masters would do well to contest the dictatorships of ideology—any ideology—which always accompany and enable them (5).

Why People Don't Want to "Join the Movement"

Considering the numbers of public relations agents, televangelists, self-help gurus, and other assorted fanatics and salesmen competing to convert them, the hesitance "the masses" show to get involved in any kind of social movement is actually a healthy self-defense mechanism. Thus the biggest challenge for those who would find common cause with others to make revolutionary change is how to avoid making them defensive in the process.

Radical politics does make people feel defensive in the West today—this is a greater obstacle to social transformation than any corporate control or government repression. And this is due in large part to the attitudes of the activists themselves: many activists have invested in their activist identities as an act of compensation at least as much as out of a genuine desire to make things happen—for them, activism serves the same function that machismo, fashion, popularity serve for others. Activists who are still serving the imperatives of insecurity tend to alienate others—they may even unconsciously want to alienate others, so they can stand alone as the virtuous vanguard. Seeing such activists in action, people who don't have the same insecurities to placate assume that activism has nothing to do with their own lives and needs. Whenever we have an idea for a "revolutionary" project—we must ask ourselves: Are we certain of our motivations? Will our words and deeds mobilize and enable, or immobilize and discourage? Are we trying to create a spectacle of our freedom/compassion/erudition, to establish our status as revolutionaries/leaders/intellectual theorists, to claim the moral high ground, to win at the childish competition of who is most oppressed (as if suffering was quantifiable!), still seeking

power and revenge in the guise of liberation? People can tell when you are lording yourself over them or playing a role, just as they can sense when you are acting out of honesty and joy. They're much more likely to respond to that, since their lives are already filled with enough role-playing and rivalry.

We would do better to abandon the crusade to "convert the masses," with all its patronizing implications that others are lazy, blind, weak, victimized, in need of guidance. Instead—first, we ought to reach out to those who are in situations similar to ours, or ones we have been in; these people, with whom we have the most in common, are the ones to whom our perspectives can be most useful (6). Second, we can find people already active in communities other than ours with whom we share values and goals, and work with them—this is vastly preferable to entering others' communities and attempting to "organize" them according to the doctrines of outsiders (7). Third, we can endeavor to defend others from the encroachments of power and ideology—and extend to them whatever tools we have developed in our own struggles, to apply as they see fit outside our agendas (8). Finally, we can find common cause with people on the grounds of the "antisocial" things they are already doing and feeling: theft, vandalism and graffiti, "laziness," rebelliousness, general nihilism, compassion.

This is the real significance of the "glorification" of shoplifting, adultery, etc. that some radical propaganda indulges in: not to argue that shoplifting itself is revolution in action (or for that matter that one must shoplift to be radical—as if revolution was a commodity in a scarcity economy, only available through certain channels!), but to establish connections to the daily lives and resistances of individuals who are not yet acting out of an articulated desire for revolution. The radical significance of a statement is in the effects of making it, not in whether or not it is "objectively" true. On the grounds of the private longings and frustrations people feel—their hatred for busywork, the joy in transgression they find they share with teenagers and anarchists, the instinctive suspicion with which they approach all totalitarian systems—a resistance can be established that proceeds from the individual motivations and standpoints of all those who comprise it, rather than the demands of political parties and dogmas. This is the only kind of resistance that can rescue us from both authoritarian power and authoritarian ideology.



HEMLOCK



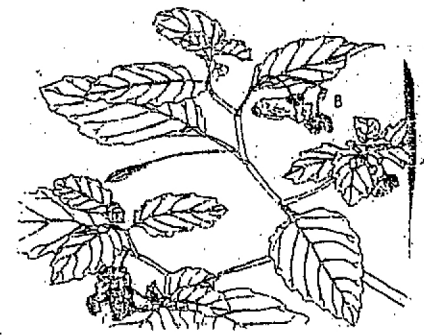
RED CLOVER



YARROW



MULLEIN



JEWELWEED

RED CLOVER (*Trifolium pratense*) There are several types of clover, but red clover has pinkish-magenta blossoms. It's a heavyweight nutritive that's best known for its "blood-building" and possible anti-cancer properties. Sleep the blossoms for a yummy mild, lasting dilly brew. **YARROW** (*Achillea millefolium*) This bitter herb is known to bring down fevers (by inducing sweating), and stop bleeding and toothaches. If you cut your finger, press yarrow leaves on the cut to stem profuse bleeding. It can draw out inflammations (in the case of boils or pimples) when used as a skin wash (the tea) or a poultice (crushed fresh leaves applied directly). Once I had a painful toothache from a wisdom tooth coming in, that lasted for a couple weeks. I tried all the different commercial tinctures I could grab and nothing would work. Then one day I was working in the garden admiring the beautiful yarrow plants everywhere and remembered their medicinal value. I chewed on the fresh green leaves and flowers and within 5 minutes the pain was gone and didn't come back.

MULLEIN (*Verbascum thapsus*) This is an incredibly distinctive plant. It often grows 4 or 5 feet tall, in sunny places like roadsides, fields and woods edges. It's soft velvety leaves have earned it the reputation of "nature's toilet paper". Try it as a menstrual pad. People smoke it dried and cut with tobacco or other herbs to help decongest the lungs. It's also used as a tea for this purpose. Its mucilaginous quality makes it handy for soothing internal irritations and inflammations (sore throat and lungs, coughing, diarrhea). It's often used with garlic oil as an earache soother. Dead Mullein stalks can also make great arrow shafts if they are straight enough or can be straightened. They are also said to make good hand drills for starting fires.

JEWELWEED (*Impatiens pallida*) Jewelweed is probably the best remedy for poison ivy, which is convenient because it often grows near by or along with poison ivy. Just chew the leaves and stems into a paste and apply to the afflicted area. Jewelweed can help prevent poison ivy outbreaks and is a good remedy for most skin ailments. Young Jewelweed shoots and leaves can be boiled and eaten raw in small quantities in the spring.

WILD PLANTS BOOKS

Peterson's Guide to Edible Plants
Peterson's Guide to Medicinal Plants
Tom Brown's Guide to Wild, Edible and Medicinal Plants
Field Guide to Edible Wild Plants - Bradford Angier
Botany in A Day - Thomas Elpel
Identifying and Harvesting Edible and Wild Medicinal Plants, in Wild (and not so wild) Places - Steve Brill
The Wild Vegetarian Cookbook - Steve Brill



WILD PLANTS WEB SITES:

http://teos-herbals.com/wild_weeds_nutrition_table.htm
<http://www.wildmanstevebrill.com>
<http://www.wildroots.com/wildfoods/wwwboard.shtml>
<http://community-2.webtv.net/Talmoyd/FORAGINGTHEEDIBLE/>
http://dmoz.org/Home/Cooking/Wild_Foods/
<http://www.naturemade.com/recipes/recipes.html>

WILD FOOD WORKSHOPS/SCHOOLS:

OREGON, Wild Food Adventures - <http://www.wildfoodadventures.com/primer.html>
NYC - <http://www.wildmanstevebrill.com>
MONTANA, Hollowtop Outdoor School - <http://www.hollowtop.com/pls.htm>
WISCONSIN, Teaching Drum Outdoor School - <http://hosling.newnorth.net/idrums2/>

HERBAL MEDICINE BOOKS & WEBSITES:

Rosemary Gladstar's "Family Herbal", or any other of her books
David Hoffman's "The New Holistic Herbal"
Michael Moore's "Medicinal Plants of the West"
Tom Brown's Field Guide to Edible and Medicinal Plants
<http://www.essordment.com/in/Health/Alternative/>
<http://www.cure-zone.org>
<http://www.botanical.com/botanical/mgnh/mgrnh.html>



When it comes to "under-represented" perspectives, remember—it's not your role to "represent" them, as the politicians "represent" us. Better to do your best to represent yourself, and encourage others to do the same... for example, by listening to those who already are. Some people may dismiss your perspective (as "middle class," "reformist," "extremist," etc.), but there is no such thing as an illegitimate perspective—it is only illegitimate to act as if any perspective is not legitimate. A lot of this goes on, often perpetrated in the name of the under-represented (an easy trick!) by those who aren't necessarily under-represented themselves. Don't be intimidated—you can be sure that if you are feeling something, someone else is feeling it, too, and needs to know she is not alone.

Not Unity, But Harmony

Any kind of "resistance movement" is going to develop conflicts over strategy ("violent" vs. "non-violent," etc.), as different individuals construct their own analyses and test them out in practice. To contest this diversity rather than seeking to benefit from it—to snatch defeat from the jaws of victory by turning opportunities to address important issues into squabbles—is to wish everyone had the same life history and perspective. Teenage hoodlums are not going to find the same things liberating as middle-aged librarians do—but both have a stake in liberation, and must be a part of any struggle for it. Those who would set rules for the unruly and regulations for the irregular would deny the complexity not only of human beings but also of the revolution we hope to make.

Others are always going to have different approaches and goals than you do; the challenge is not to convert them to your own strategy (for who knows—could it be they actually know better than you what is good for them?), but rather to find ways to integrate divergent methods into a mutually beneficial whole. Like it or not, if you feel that another's tactics are ineffective or counterproductive, it is up to you to find and add the missing ingredient that can make them effective—otherwise, all the energy they put into their efforts is not only wasted, but turned against them and everyone else. Under such circumstances it will be much easier to point fingers and lay blame—but this accomplishes nothing.

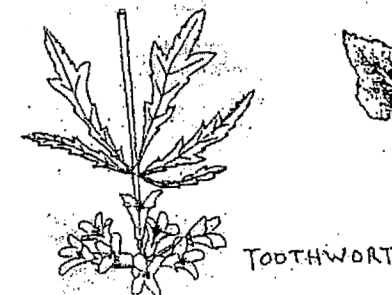
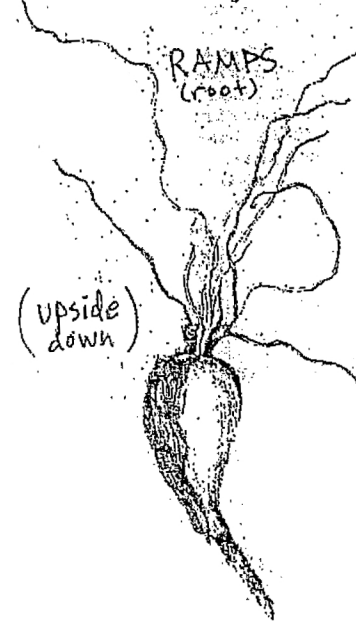
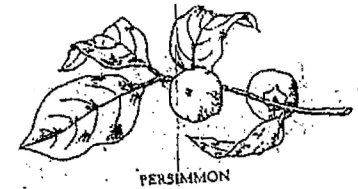
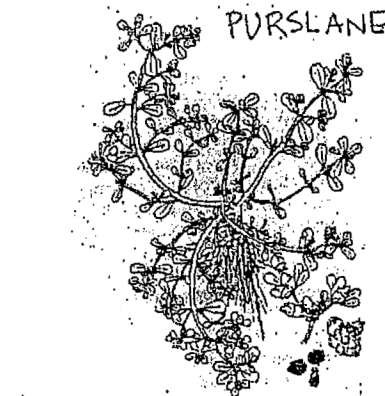
Approaches that speak clearly to some people may alienate others—even and especially proclaimed activists (though).

really, the last people any given approach needs to reach or please are people who are already radicalized). In these cases, it's important not to feel too threatened, since you may not actually be—and to keep in mind that with the vast diversity of lives on this planet, we'll need an equally diverse arsenal of outreaches. In other cases, approaches that seem to contradict each other may actually form a perfect symbiosis: as in the relationship between masked rioters and well-behaved, well-spoken proponents of social change. No one in power would take heed of the latter without the former behind them (Imagine Martin Luther King's nonviolence without the implicit threat of Malcolm X's confrontational stance), and without "respectable" support, insurgents can easily be marginalized and destroyed. In these situations, all parties should remember that others might even have to publicly disavow their tactics in order to continue doing their part effectively (9); when this happens, there should be no hard feelings.

Certainly it can be difficult to work alongside people who profess beliefs entirely different from yours—and you should never work with others you fear will betray you or hijack your efforts to serve their own ends. But, again, ask yourself: are your positions significant to you as positions—possessions, status symbols, badges of identity—or as generalizations that exist to help you create more fulfilling moments of life? It's common sense to integrate the differing tactics of those who share a common goal; it's more challenging, but equally important, to put aside your compulsion to persuade everyone else of your opinions when you must, and work to create harmony between individuals who live in totally different worlds. That harmony might never be complete—but it's a nobler objective than any kind of unity enforced by standardization.

Working in Collectives

Just as a band needs musicians who play different instruments, healthy associations don't restrict the participants with "compromises" that force them to limit themselves to the things they have in common, but instead integrate their dissimilarities into a whole greater than the sum of its parts. Working and living in such arrangements, in which every person is conscious that she is responsible for making the projects and relationships work, helps one learn to see oneself as a part of the web of human relations, rather than as an automaton against the world. Under these circumstances, others' desires



...you the earth yields her fruit,
and you shall not want if you but
know how to fill your hands.

—KAHLIL GIBRAN, *The Prophet*

PURLANE (*Portulaca oleracea*)

Spring and Summer - Leaves, stems, flowers, seeds

Supposedly, purslane has the highest content of Omega-3 essential oils in the vegetable world. It's a hearty ground-trailing green with succulent leaves, and it can grow incredibly prolifically. It's a typical "garden weed" (uncultivated veggie). Like many plants, pick the leafy tops of the plant, preventing the flower from forming, and it will keep growing leaves. Steam it lightly or stir-fry it, or cook it into a soup, or blend it into a pesto.

PERSHAMON (*Diospyros virginiana*)

Fall - Fruits

If you can find ripe ones that aren't rotting on the ground (or already devoured by other animals), you are in for a treat. They should be soft and turning pinkish-purple. In our experience, but there are different species - some cultivated from Asia that look different from the native ones. The fruit doesn't really ripen until the first frost, at which point the ripest ones fall, so you have to be checking often to find ones on the ground that are intact. There's a bunch of big seeds inside, and unless you have a fruit strainer (a mesh strainer might work) you'll have to just take bites and sort the seeds from the pulp in your mouth. If you can strain the seeds and just get a bunch of pulp, you can make any sweet treat that you'd use bananas or peaches in.

RAMPS/WILD LEeks (*Allium tricoccum*)

Spring - Leaves. All year - bulb

You are so lucky if you find ramps. In the Southern Appalachian mountains, ramps are an early spring hillbilly delicacy. Supposedly, in the old days the poor kids or "ramp eaters" had to sit in the back of the classroom. If you are finding wild foods, bland ramps are your salvation. Use em like garlic or shallots or steam the leafy greens. They're small, but you can sauté them just chopped coarsely, or puree them in a blender for pesto, or drop em whole in a soup. They can really have a bite if you eat them raw, but in the woods it can be warming and stimulating to just chomp on em. In some areas where they are not so abundant, we suggest eating only the greens and leaving the bulbs so they may reproduce. You can also add ramp flowers to salads in mid summer for a garlicky, spicy flavor but harvest these sparingly for they produce the seed which will grow the future harvest of ramps.

ROSEHIPS (*Rosa* spp.)

Fall - fruit

These are a Vitamin C powerhouse. You can pick them when bright red and a little hard in the fall, and simmer them for tea (chopped up), or dry them out and store em for those dreary winter days. The softer ones are great for munching the good inside, or straining the seeds and making rosehip jam. Seeding the hips is a pain. It's easier if you dry them first. Then when you get the seeds out, reconstitute them in water before grinding them into a puree, adding sweetener (maple syrup preferably), and storing it (frozen or canned) or just using it up.

TOOTHWORT (*Cardamine* spp.)

Spring and Fall - Whole plant

Found mostly in the wild in spring and fall. Tastes like Wasabi. Use the leaves to flavor foods, or dry and powder the root and use like wasabi.

VIOLET (*Viola* spp.)

Spring and Fall - Leaves and flowers

A dependable early spring green, violets are best when very young. There are many varieties, but the most common is the Meadow, or Common Blue. All violet species' flowers and leaves are edible. The Common Blue violet has blue flowers. The leaves are commonly thrown in with nettles, dandelions, sorrel and any other early spring greens, for a spring tonic, as "potherbs", in which everything is drunk and eaten. Caution: Most members of the violet family are edible, however some yellow species can have a mild colic effect.

MEDICINALS

There are MANY others worthy of listing here, but we decided to provide a sampling of some of our favorites.

HEMLOCK TREE (*Tsuga canadensis*) Not to be confused with poison hemlock VERY high in Vitamin C. The tea has a lovely, refreshing taste, and is high in astringent tannins. Similarly to oak, the tea can be used to clear up diarrhea or swollen gums. Use Pine and Fir needles the same. Supposedly the inner bark can be dried and pounded into a flour. Hemlock can also be enjoyed as refreshing tea, just make milder tea than you would for medicine.

must be taken as seriously as one's own—and this can actually allow an individual to be a more complete person, as her companions can represent parts of herself for her that she would not otherwise express. This makes sense, for everyone is ultimately a product of the same world—we are all interconnected, each manifesting different aspects of the same interplay of forces. Without this insight, cooperation and community can only be incidental and haphazard.

Eventually, for the individual experienced in living communally, it becomes possible to regard the entire cosmos as one vast, albeit dysfunctional, collective; the problem is simply how to make its workings more to one's liking. This is not to say the fascists, sexists, etc. can go about their merry business and be "part of our collective"—they'd be the first ones to deny that, and follow it up with proof! But remember, the chief argument of fascism and reactionary thinking has always been that cooperation and autonomy are mutually exclusive; that people have to be ordered and controlled or else they will be lazy and kill each other. The more we can demonstrate this to be untrue, the less appeal their claims will have. "Anyone who isn't on both sides of the issue is obviously against me from some direction."

Perhaps the most important thing you can do in this struggle is being there for others, help them believe in themselves, offer real compassion—not the condescension of charity—when it is needed. But there is no formula for this; mercy comes in the least predictable forms and from the most unexpected sources. Often it takes a person who has suffered something similar to be able to offer real succor to one who is suffering or struggling. That's another reason why it is good that we have all chosen different paths and suffered different things, even things that seemed to isolate us—why there is a place even for spoiled rich kids and homeless drug addicts and lovers who have lied and betrayed in this struggle: for who else could relate to others in those difficult situations, offer them guidance and hope? When you recognize how your own tribulations have prepared you to help others, it can make sense of experiences that seemed unjustifiable; at the same time, this may help you to see the importance of others who previously appeared without worth.

Often we have our hands full dealing with our own pain, filled with too much bitterness and confusion to be able to offer others anything, least of all mercy. This means it is all the more

critical that we not miss the opportunities we do get to be good to others—whether or not they have “earned” it, whether or not we understand them, whether or not we think it will make a difference:

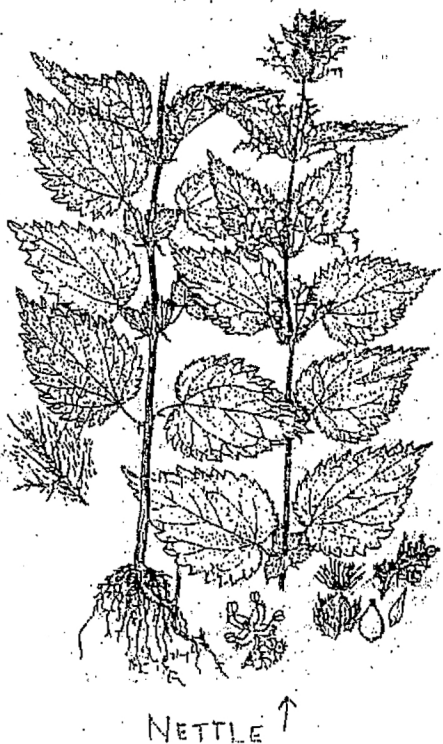
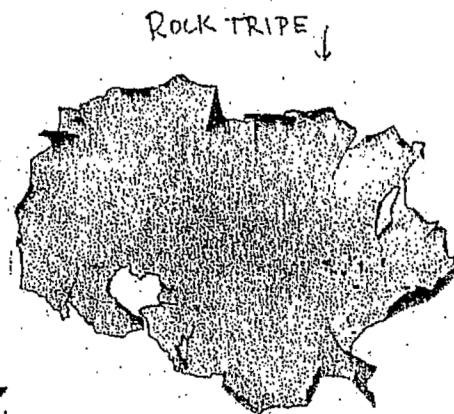
MY DREAMS



War, or Revolution?

We would-be revolutionaries so frequently frame our project in martial terms: we set out to Fight Racism, Smash Fascism, Destroy Capitalism, Eat the Rich. This enables us to see ourselves as noble crusaders—and more importantly, to have adversaries, which reassures us of our own righteousness. This reassurance is apparently more precious than the success in our efforts it replaces and prevents—at least, it is so long as one hasn't yet tasted that success. We have to remember in every instant that our enemies are not human beings: our enemies are the conditions that make us enemies.

A world entirely without enemies is not possible—it's not even desirable, for most—but understand, war is business as usual for capitalist society: Exxon vs. Shell, U.S.A. vs. Iraq, Communists vs. Anarchists, lover against lover and parent against child. Even if we could kill every last rapist, C.E.O., head of state, police officer, and housemate who won't do the dishes, that violence would remain in the world as the venom and fury of those who survived them (not to mention the ways those murders would leave their mark on us)—that's karma for you. Revolution is what happens when you create situations that make the old conflicts—all that inertia of resentment and insecurity and antagonism—irrelevant.



DOCK (*Rumex* spp.) - (Curly Dock, Red Dock, Yellow Dock, Sour Dock, etc.)

Spring and Fall - Leaves

Dock has a lot of the same properties as dandelion in its effect on the liver and digestion. You can eat the leaves the same way, and they too are quite bitter (although less so in the spring). The leaves are traditionally eaten as a "pot herb" (simmered and eaten along with the cooking water, or "pot liquor") in the spring, along with dandelion and nettles. The heavy dose of green energy is considered to jump start the digestive organs. The root is considered very medicinal as a liver tonic, and is often recommended for skin problems like acne, psoriasis and eczema (which are considered to indicate compromised liver function).

ROCK TRIPE (*Umbilicaria*)

All year where available

This is a hearty and unique lichen that is indispensable to the forager in cold seasons, because it grows all year. We haven't found any exact information on the nutrition of rock tripe except that it is high in vitamins, minerals, and starches, but as it grows on rocks we imagine it's at least full of minerals. Peel it off the rocks. It should be cleaned and soaked in one or more changes of water to remove the purgative and bitter qualities - the longer the better. Then it can be eaten as an emergency food when cooking preparations are unavailable. To cook it pour off the soaking water and add new water. It can then be cooked until soft in 1 or 2 changes of water, in which it's food value changes from a survival food to a potential delicacy. Then use it in any recipe, kind of like a seaweed. Sauté it with garlic and onions, or layer it in lasagne. It doesn't have much of a flavor but absorbs flavor very well. I like to call it "Tofu of the Woods." Early arctic explorers, Canadian voyagers, and trappers lived on it for months without hardly any change in diet.

LAMB'S QUARTERS (*Chenopodium album*)

Spring/Summer - Leaves

Fall - seeds

Apparently, this is THE MOST nutritious green - more so than ANY GARDEN plant. High in iron and calcium, lamb's quarters is truly a blessing for the forager. Another European escapee, it grows easily in gardens, waysides, urban parks, woods edges, and fields. It's tender when it first comes up, but as it gets older and tougher, you can just treat it more like a hearty green - like collards or kale. It's a good idea to at least steam lamb's quarters, because it has oxalic acid in it which binds to nutrients unless it's deactivated by light cooking. The same is true for spinach, sorrel, and several other similar plants. Cook it like a green, or mix it into any dish - lasagna, for example. Another interesting use of this plant is to let it mature and when ripe in the fall, harvest the tiny black seeds by shaking the reddish plumes into a bowl. Then cook it up into a porridge. It's much like quinoa or amaranth in this respect. Put some of those seeds aside to sprinkle around your house, neighborhood, or any urban area. But be wary about eating it from extremely polluted ground, especially post-pesticides, because it can store the toxins in its leaves.

NETTLES (*Urtica dioica*)

Spring/Early Summer - Leaves

Use the leaves either steeped and drunk as tea, or steamed/sautéed/stewed - or both! Nettles' high level of minerals makes it a great blood-building and blood purifying herb, working as a liver tonic, and in turn, eczema/psoriasis remedy (along with other liver tonics like burdock and dandelion root). It's used primarily to treat Anemia, due to its extremely high iron content. Another major use is for pollen allergies (in its freeze-dried form only, which Eclectic Institute makes). Nettle is supportive in blood sugar problems, Adrenal exhaustion, chronic bronchitis, urinary tract infections and irritation (due to its diuretic effects) and fatigue/weakness, and helps build connective tissue. Folk medicine swears by the stinging effect of nettle as a topical remedy to relieve arthritis and rheumatism, and studies have shown that internally, it reduces uric acid, which triggers such joint pain. German researchers are using nettle root extracts for prostate cancer, and Russian scientists are experimenting with nettle leaf tincture for hepatitis and gall bladder inflammation.

Many of the benefits are due to the plant's very high levels of minerals, especially calcium, magnesium, iron, potassium, phosphorus, manganese, silica, iodine, silicon, sodium, and sulfur. They also provide chlorophyll and lannin, and they're a good source of vitamin C, beta-carotene, and B complex vitamins. Nettles also have high levels of easily absorbable amino acids. They're ten percent protein, more than any other vegetable.

Eating nettles or drinking the tea makes your hair brighter, thicker and shinier. Nettles' long, fibrous stems were important in Europe for weaving, cloth-making, cordage, and even paper. Native Americans used them for embroidery, fish nets, and other crafts. You can even extract a yellow dye from the roots.

Of course warfare is necessary sometimes—we have to fight all efforts to keep us at war with each other, and for some of us this will mean violence. But, as the venerable sage once pointed out, "if it's you against the world, bet on the world." So many of us alienate ourselves so needlessly from others, eventually relying on some abstraction ("the working class," "the imminent insurrection") for camaraderie once every companion of flesh and blood is gone, or, worse, concluding that cooperation is simply impossible—when history shows that it is possible, just not for you, until you're ready to be more patient, considerate, humble, forgiving.

When you can be generous enough not to blame another for her incoherence, selfishness, mistakes, bad ideas, even acts of violence, you can discern what she has to offer you. When you can put into practice a form of justice that takes responsibility for setting things aright, you can heal, rather than impotently dispensing guilt and glory. When you can be patient with impatience, when you can resist contemplation, when you can refrain from being self-righteous even and especially with the self-righteous, you can do your part to liberate all of us prisoners of war.

Doing things you enjoy will help you not to take your frustrations out on others—as will working with people you like, whenever it's possible (LO). There's nothing noble or revolutionary about "sacrificing yourself for the cause," especially when it makes you impossible to be around. At the same time, it won't—and shouldn't—always be possible to surround yourself with people who see things the way you do: be ready to leave your comfort zone, and bring a generous heart when you do.

This is dedicated to all those who have done this over the years, who have taken it for granted that for all their clumsiness, people from other backgrounds and advocates of other tactics really did desire to coexist and cooperate with them: to the men and women of the working class who took the time to explain to bourgeois activists how they were alienating them, even when the latter did not at first know how to listen; to the women who not only demanded that men recognize the existence and effects of their sexism, but also acknowledged the fears and anxieties they felt; to the survivors of abuse who went on to give counseling to both abused and abusers. Without them, we would assuredly have torn each other to pieces already. It's frightening to let your guard down, it's hard to swallow your

pride (even when clinging to it would mean betraying yourself)—but this is the only way to help others do the same. Until they can, we will live in this barren world of shields and swords, each of us a city-state unto herself. Some anarchy.

Don't be intimidated by the colossal challenge of "saving the world"; there are as many worlds as there are people—save yours, the one made up of the life you share with the ones around you. Where one flower blooms, a million more will follow.

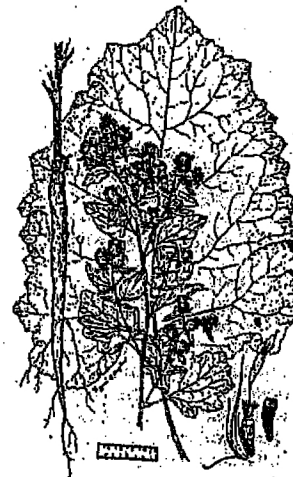
I would like to be someone with whom no one would feel she had to be ashamed of any part of herself. I would like to be able to regard the actions of others without feeling threatened by them or becoming defensive, even when they are defensive with me—to see others in the context of their lives, not my own. I would like to know how to set limits on how far I rely upon people, so as not to risk losing my ability to respect them. I would like to be able to look those adversaries who should be allies in the eyes and say Like it or not, this is who I am. This is what the world has made of me, and we must all live with the consequences. I can't feel or believe or act differently than I do, let alone change the decades of life behind me that have wrought this. I don't want to compete with you for moral high ground or anything else. Unless you're prepared to kill everyone who doesn't line up with your standards, or to endure this impasse of animosity indefinitely, you're going to have to accept me on my own terms, as I hope to do with you. You are as responsible as I am for making what goes on between us positive for us both—or for the world of strife we will live in otherwise.

FOOTNOTES:

1) The other expression of this same affliction is hero worship, in which one projects all the qualities one finds admirable onto others. This is similarly crippling, of course, and inevitably leads back to the same hostility and scorn for the only thing you can do with individuals or groups you have put on a pedestal is knock them off.

2) The self-righteous activist's sense of justice is derived from the same origins as the justice system which feeds today's prison-industrial complex: a Christianity that emphasized individual responsibility over the cause and effect of social conditions, in order to invent, advertise, and sell the ultimate scarce commodity salvation. In a state of truly mutually beneficial social relations, such threats as incarceration and hellfire would be unnecessary; the threat of expulsion from the community would be dismaying enough.

3) Also in taking sides against others, you can forget that everyone's positions are fluid, forcing someone to act as a partisan of one side can trap them into identifying themselves with that side exclusively.



BURDOCK ↑



CHICKWEED ↑

DAY LILY ↓



↑ DANDELION

LEACHING THE TANNINS

Leaching can be done several ways. Chop or crush the acorns into small pieces and place in a sock or pillowcase and place them in a clean running creek or river. White oak acorns should be left for a day to a week, and Reds for 3 days to 3 weeks. Taste them periodically until they aren't getting any less bitter. Another way is to boil the crushed acorns in several changes of water (up to 8 for Reds) or just one or two (for Whites).

Make sure that the next change of water is already boiling because pulling the acorns from hot to cold water will set the tannins. The water should eventually boil clear or much lighter, and you can taste-test them too. Don't expect them to be completely free of bitterness. When you roast them the bitterness changes into a sweet, nutty flavor. Although we've never tried it, we read that boiling the acorns with wood ash (lye) neutralizes the tannins.

COOKING WITH ACORNS

Now the acorns can be dried in the sun or by roasting them on a cookie sheet in a low heat oven (about 200 degrees) until light brown. They can then be ground into flour to use in baking (usually cut with other flour since they are so low in gluten), or chopped smaller and boiled into a porridge for breakfast. You can turn the oven up after they've dried out to toast them darker for use in a coffee substitute (to which you can add roasted dandelion and chicory root too). The water from the leaching process is a highly astringent solution that can be used as a gargle for sore throats and toothaches, and to dry up diarrhea. It is also antiseptic, making it useful as a wash for skin abrasions, poison ivy rashes, and scrapes. The solution can also be used for tanning hides (See tanning section). Acorns contain antioxidant and antitumor properties, and one handful supposedly contains more nutritional value (in protein and fat) than a pound of hamburger. They're also high in Vitamin A, trace minerals, and essential amino acids. There is no doubt that for primitive people of the northern hemisphere, acorns have provided necessary energy and warmth through the harsh winters.

BURDOCK (*Arctium lappa*)

Spring-Leaves • Fall/Winter-Roots

Similar liver tonic quality as dock and dandelion. You can drink a tea from the leaves but it's pretty bitter. The young leaf stalks can be peeled and eaten raw like a bitter celery or cooked. To harvest the roots, you have to use a shovel or digging stick and dig deep. Only the first year roots are tender enough to eat; harvest them before the plant starts to send up its flower stalk on the second year. Cook the roots like you would carrots, but they take even longer to soften, so cut 'em thin, they're great in miso soup or cut into slivers, simmered, and rolled in sushi. For a classic macrobiotic dish, slivers can also be sautéed in toasted sesame or olive oil with onions, carrots and a pinch of sea salt. Add sea vegetables and tofu, and sauté with tamari for 20-30 minutes. Garnish with toasted sesame seeds.

CHICKWEED (*Stellaria spp.*)

Spring and Fall • All parts above ground

The best thing about this low-lying carpet-like plant is that it often grows during warm spells in the winter. It flowers in early spring and fall with tiny white 5 petaled flowers. One species is stalkless and another has a long stalk. Most species are great eaten raw, but there is one that is hairy (Mouse-ear) and so it's better when lightly steamed. You can chop chickweed into a salad, steam it, chop it and mix it raw into hot grain or beans, or drop it into a creamed or broth/miso soup, letting it wilt in the hot water. It's great stuck in sandwiches or burritos as if it were sprouts. A popular wild/cultivated hybrid dish is chickweed pesto. Medicinally, chickweed is considered a laxative, as well as a decongestant and a soothing wash or salve for skin abrasions and chapped lips.

DANDELION (*Taraxacum officinale*)

Spring through fall (all year some places) • Whole plant

Both the roots and leaves can be used, but in case you don't know they are both VERY bitter. In eastern medicine the bitter taste is seen as essential to stimulating the gall bladder and tonifying the liver, thus maintaining proper digestion. The leaves are a natural diuretic (good for water retention/PMS, urinary irritation, etc) and can also be sautéed (with garlic and vinegar as well as apple juice to counteract the bitterness). The roots are an excellent liver tonic and are often roasted and powdered to make a drink similar to coffee (when sweetened). VERY high in iron, Vitamin A, and calcium.

DAY LILY (*Heisterocallis fulva*)

Spring and Summer • Shoots, Flowers, and Tubers

In southern Appalachia, we have the Carolina Lily and the Turks Cap Lily, but the garden varieties grow feral in many places. Starting in early summer, lilies bloom one flower per day (which can be plucked and eaten raw or dried and used later). The roots are delicious and starchy and make a great potato substitute, and can be taken in late fall or winter if you can still

4) Ideas, like other forms of capital, are considered private property, and protected by law in the cases of plagiarism and copyright infringement, for example.

5) This statement, paradoxically, rests on ideological assumptions of its own but perhaps this kind of self-contradiction is the first, necessary step in the disarmament of ideology.

6) I grew up as a middle class rebel, a punk rocker. When I gave up trying to push reforms through the established channels and began organizing with others from my background, I realized what a vast, untapped force this demographic has to offer.

7) We were thrilled to discover that just one neighborhood over there was a group organizing in the Hispanic community according to the same anarchist principles we were, just using different words for the same things. When we sat in on one of their meetings, it became clear to us how much more we could be doing.

8) When the locals began joining in the street fighting, we showed them how to make their shirts into masks so the police couldn't identify them, and how to use lime juice to protect themselves from the tear gas—that's anarchist leadership in action, or what we have in place of it: sharing our skills with others, spreading power, instead of concentrating it.

9) As the black-masked corporate window-smasher yelled at the law-abiding liberal protester who tried to restrain her: It's not your job to stop me from making your cause look bad, but to distance yourself from my actions as much as you have to keep the respect of the demographic you're trying to reach! It's my job to make something happen here so they'll have to listen to you in the fucking first place!

10) Consensus-based organizing can sometimes create unnecessary conflict and interference. Organizing autonomously—and trying another free association whenever one isn't working—can give you the freedom you need not to resent others, so you can work well with the ones around you. Revolution may involve learning to live and act cooperatively, but that doesn't mean everyone has to be friends.

The Stories Written From The History Books

excerpts from the Evasion column in HeartattaOk #45

editor's note: I selectively edited this piece in order to give a little more historical backdrop to Identity Crisis. I don't think I have misrepresented the author's words, but want to make it clear that my intention in using this article is not the original purpose for which it was written.

AUGUST 2003

August 28th: a bomb explodes at the headquarters of the Chiron Corp in Emeryville, CA. September 26th: another explosion tears through the headquarters of Shaklee Inc. Both companies participating in or with ties to animal research. A communiqué is issued stating the explosives will double in size until all companies sever ties to Huntingdon Life Sciences (contract vivisection lab), and declaring, "now this war truly has two sides." October 5th: The FBI holds a press conference issuing a warrant for the arrest of Andreas San Diego. A profile on Americas Most wanted follows. San Diego becomes a federal fugitive facing over 50 years in prison. Andreas-veteran of the mid 90s vegan straight edge scene- is on the run for his life.

XTWO SIDES AND A LINE THAT DIVIDESX

These are the stories written from the history books. Vegan Straight Edge as a force. The years from 1990 to 1997 saw vegan sxe kids-or a few of them- make hardcore a threat, maybe for the first time. Vegan Reich set it off in 1990; accurately capturing the urgency of the struggle for all life. Vegan straight edge had arrived. And with the intrusion into the comfort zone of armchair radicals everywhere came a correlating backlash. They called them privileged white kids, when the visionary and lyricist of Vegan

ACORNS (OAKS) (*Quercus* spp.)

Fall/Winter - Acorns

The Celtic word for Oak is "Duir", which also means both "protection" and "druid". The Druids worshipped oaks for its many uses, and in English, "duir" became "door", which was protective and made of oak.

Oaks once provided a healthful staple food for people around the world. Acorns were widely eaten in Asia, North Africa, the Middle East, Europe and North America not too long ago. For many of the native Californians, acorns made up half of the diet, and the annual harvest

probably exceeded the current California sweet corn harvest, of 60,000 tons. In Spain and Italy acorns provided 20 percent of the diet of many people just before the turn of the Century. Now in the age of fast food, where sugary palsons are considered food, acorns are ignored, and most people probably do not even realize their edibility.

There are many varieties of oaks, both native and introduced, scattered throughout North America. They all produce edible acorns. Since there are so many species (500 globally) and subspecies of oaks, (many of which cross-breed), identification of exact species can be difficult. Fortunately, oaks can be generally classified into two distinct categories: White and Red. WHITE OAKS are easy to identify by their blunt, rounded and/or wavy leaves (remember: white=wavy). Bur and Chestnut Oaks are considered in this category. RED OAKS are recognized by their sharp, pointed-edged leaves.

All Oaks are edible and can be eaten green or brown, and sprouted. White and Pin oaks can be eaten raw, but leaching them removes some of the bitter tannins (also Tannic Acid). Red Oaks and most others will definitely need to be leached, as they contain higher levels of tannins. White Oaks are abundant in the eastern part of North America, but apparently not in the West. The California Indians used at least 11 different species of Oaks, and generally leached them all.

Acorns can be gathered starting in early fall off the ground, and they usually continue falling through the fall and into the winter. Look up to find a white oak and try and gather from underneath it. If Red and White oaks are next to each other you might try identifying two differently shaped acorns on the ground, and taste testing for the less bitter one. Some years produce more acorns than others, and some areas have less oaks than others (and in California a blight is threatening to wipe them out), so consider other animals that survive on acorns when you decide how much to gather. There's usually more than enough to go around, and you may even consider doing like the squirrels do, and replanting some acorns for future generations. Some old timers in our region say that when the white oaks drop an excessive amount of Acorns it's going to be a cold, rough winter, which I take to be an example of mutual co-operation in nature. When it's going to be a hard winter, squirrels will need extra calories to make it through. Thus the oaks drop more acorns and the squirrels plant more oaks through making caches of acorns in return.

PREPARING ACORNS

First you need to get the shells off the nuts. They are relatively easy to shell with your teeth and fingernails, but when dealing with a large number you may want to call an acorn-shelling party. Don't leave the shelled nuts too long before using them because they WILL mold. You can put them in the freezer if you have to store them. When shelling the acorns, you may find another critter that feeds on them has gotten to them first. These beetle larvae (grubs) will infest the acorns faster when they've been on the ground for a while or sitting in a basket, so don't leave them too long before you shell them. Acorns with tiny holes in the shell means a grub has gotten inside and probably eaten the nut away, but not always. And anyhow, the grubs are edible too! (see insects section)



"Certain ancient trees (mostly oaks) were sacred to the pagans. We know little about why they were held sacred, only that they seem to have been rallying points for the pagan resistance to the invading Christian powers. Wherever the church and its Kings and barons gained force, these holy trees were forcibly cut down."

from the book

"When Santa Was a Shaman"

After making the suggestion that us vegans start actively searching out ways to rewild and stay vegan, I thought it might be a good idea to include some suggestions. I was going to do a little article about dumpster diving and being vegan, but considering the likelihood that most everyone reading this has read *Evasion*, and the fact that even my 73 year old grandfather knows what dumpster diving is (although he refers to it as "rummaging" and asks me if I found any "riquezas de la basura," I figured I didn't need to tell you how urban scavenging is crucial to breaking the spectacle of food production, acquisition, and consumption. Besides, after the crash there won't be any dumpsters. With that in mind, here's an excerpt on wild plants and mushrooms from *Feral Forager*, available for \$# from Wildroots (wildroots.org or send cash to P.O. Box 1485 Asheville, NC 28801). If anyone out there has more personal experience or advice as wyld-vegans, please contact the Out From The Shadows address.

WILD PLANT FORAGING

Wild plants are more abundant and diverse in rural and wild areas, but a surprising amount grow in urban areas. This is especially true for escaped and feral garden plants, and herbs, fruit and nut trees planted intentionally by the city or guerrilla gardeners. Sometimes you'll even see edible landscapes planted intentionally by local nonprofit groups, as is the case in Asheville, NC, where an "edible park" is maintained by volunteers on city land.

Some wild plants are used primarily as food, but others are both food and medicine, and still others are used as medicine only. We are including all of these uses in our listing, and trying to stick to what we have used before. To save space and avoid simply reprinting information we've gleaned from books, we will include major details about the plants, leaving the identification up to you. We recommend getting several field guides (easily foraged at your local health food/bookstore pre-collapse). We'll also list some references to web sites and books you can use to find out more.

For those who don't know, when making a tea from a wild food, it's very important to use the correct method to get the full benefits. All leafy plants should be STEEPED (not boiled). Pour boiling water over the plant (either dried or fresh, but if dried you will want to use twice the amount of plant as you would fresh for the same amount of water) in a jar or pot, cover it and let it sit for at least 15 minutes, but if you're using it medicinally, leaving it overnight will result in a powerful brew. For roots and seeds, simmer it for 20-30 minutes. Experiment with proportions until you get a strong tasting brew.

If cooking a plant, refer to the information we give, but also research more methods using the books and web sites we list below. In general, cook leaves like you would spinach or kale, and cook roots and nuts like you would carrots or almonds.

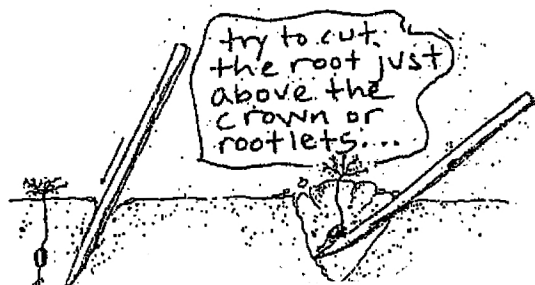


Fig. 26. Foraging for wild plants

Reich wasn't even white. They said they'd sell out in a couple years, when 14 years later the man behind it all is still vegan and standing by every word. Vegan Reich upset all the right people and inspired a few others to action. Militant animal liberation and radical ecology moved into an apolitical youth crew scene. "Taking a stand" shifted from a posi-sing-along to a necessary move for all life on earth. The call was urgent, and a lot of kids took it and ran...

Again, the part history ignores. The torched egg farm trucks and closed fur stores. Protests and outreach. Vegan straight edge meccas like Memphis, Salt Lake City, and Syracuse becoming hotbeds of both direct action and above ground activism. The mark of hardcore kids on the latter was clear. And while few were ever caught for the former set, we can only guess whether the surge of clandestine actions tied into the rise of vegan straight edge. A butcher shop is sabotaged in Syracuse in 1995. Graffiti left at the scene reads: "liberation's crusade has begun." Now check your Earth Crisis lyric sheet and decide for yourself...

The parts left from the books, from discussions of punk as a political force. Vegan Straight Edge kids stepping to the frontlines. Like the SHAC 7 -activists indicted this year on "animal enterprise terrorism": 5/7 of whom are vegan sxe, or came from that scene. The group Compassion Over Killing began small as the first animal rights group started by hardcore kids, now a national group with clout and reach beyond measure. Countless activists were forged by the vegan sxe scene. Numerous vegan sxe kids saw prison time, including Benjamin Persky, Peter Schnell, Jacob Kennison, Alex Smolak, and more.

Hardcore kids making a difference. Even Karl Crisis adopted and rehabilitated animals from a wildlife shelter.

While most such "anarcho anti-capitalists" are posing revolutionary, trading in their birth names for cool anarchist ones like Squirrel Leaf Woodhuck Nut Bunny, the real revolutionaries are elsewhere. Like Andreas San Diego, not changing their name but having them taken, traded for Federal Fugitive 13448892. While your poseur "affinity group" is discussing the white privilege implications of jaywalking, people are out there quietly laying down critique for action, across the tactical spectrum: from filing Freedom of Information Act requests to arson.

VEGAN STRAIGHT EDGE IS WATCHING, AND THERE'S NOWHERE TO HIDE...

What I learned from Vegan Straight Edge is hate and love. Compassion and Justice. Ten years in the ring, my every step challenged by this culture of escapism and blood. Every step a challenge, and every challenge accepted. And each time, it was I who got the last laugh. From coronary heart disease to another wasted night of booze and regret. Ten years of resistance, of confrontation by detractors who have yet to offer a single argument to defeat it.

Veganism: Because 10 billion creatures are killed each year in the US alone. Because its not merely "another issue," but the source of most of the suffering on earth. Because the greatest consumer of the earth's resources -water, food, and energy- isn't "the rich," its animals. Because injustice doesn't end with non-human animals, but that's the bulk of it.

while he complains, he eats from a large bowl of chocolate-covered raisins. You know there is a sink in the kitchen and you have seen a pitcher for watering plants. Yet your friend is just sitting there eating candy and complaining, rather than solving his problem."

Of course this perfectly describes our collective response to a planet being killed. We complain about it as we eat our chocolate-covered, pesticide-laden raisins.

He continues, "Addictive coping follows the above pattern. It always focuses on self-medicating feelings, rather than on solving problems. When you look closely at it, it is always just as crazy as the behavior in the preceding example. Yet, for some reason, it is widespread."

It doesn't really matter whether we're talking about an addiction to heroin, television, consumerism, power, or civilization; the process of addiction emerges when a person enters a closed circle of self-medication that is not directed at solving one's problems but rather at providing means to temporarily forget they exist. This addictive behavior then takes on its own logic for the person who is addicted, a logic that makes no sense to those outside the addiction. This nonsensical logic is based, according to Hoskins, on unrealistic fears, an immature perception of the world, and on faulty yet unchallenged premises that are guiding this culture toward its self and other-destructive end. Hoskins further states that addictions are attempts to fabricate feelings of security when security is otherwise absent, physical sensations for the benumbed, and feelings of control or power over oneself or others for the powerless. And finally, Hoskins makes clear that so long as addictions are present, the primary problems the addictions are meant to mask can never be solved. I'm sure by now readers can fully grasp the implications of this statement.

editor's note: I did not, of course, ask for permission either from the publisher or from Derrick to reprint this short excerpt. I meant to, of course, but I am really, really bad at procrastination and now I need to get this zine out before I embark on an epic road trip, so I apologize to Derrick if he feels his work is misused in the context of this zine. Regardless, you should check out both volumes of Endgame, along with everything else Derrick writes; he's fucking brilliant.

ADDICTION

an excerpt from *Endgame, Volume II:*
Resistance by Derrick Jensen

The Dutch sociologist and drug addiction counselor Kees Neeteson has written, "Modern Western culture has to contend with a shortage of satisfying existential ideologies. For centuries a reduction has taken place from spiritual toward materialistic thinking, culminating in today's technological consumption society. This society depends on mass production and mass consumption, on ideologies which are superficial [and] therefore easy to manipulate, and on advanced technology and military power. One of the results of this process is that the average individual cannot obtain enough meaningful satisfaction from common social life."

Addictions move in to fill the void of meaning once filled by relationship to community and most especially relationship to indbase. In his book *Rational Madness*, drug and alcohol abuse counselor Ray Hoskins calls addiction "a false path to meaning based on false beliefs, inept coping behaviors, and a basic self-centeredness which treats symptoms instead of coping with reality." Sound familiar? It might not, because this pattern of only treating symptoms (if even they are treated) is so pervasive in this culture as to be almost invisible: water to fish. According to Hoskins, "When this symptom-treating model becomes a major part of a person's life, he is in an addictive process, a process in which he regularly uses addictive behavior to cope with internal and external problems."

Hoskins says this another way: "Addictive Process is a coping style in which a person habitually responds to reality by using x-oriented behaviors to produce desired feelings rather than by responding directly to the immediate demands of his life."

He gives a silly example, which on reflection is no sillier than most of our behavior. "Imagine yourself at a friend's house and the friend is sitting with you in the living room and complaining that his house plants are dying from a lack of water. All the

Because there is nothing just or righteous about a political framework that ignores 99% of life on earth.

Straight Edge: Because alcohol and drugs are pacifying tools of government and industry. Because they make one submissive and unquestioning. Because as a substitute for all creativity, drugs make one a boring person. Because they are powerful tools to neutralize opposition. Because pulling the plug from your brain for a while ignores the issue of what it is about your life that would bring you to wish this in the first place. Because drinking culture- the vomit, the liquid band-aids for insecurity, the empty "s/he's fun to drink with" friendships- will never be any less degenerate. Because if you're a "punk" or "radical," going to parties and getting drunk with the boys, I wonder how you convince yourself you're any different than the frat boy up the street. Or for that matter- your parents.

Vegan Straight Edge: because while no one is saying it's an end, it's the best stepping stone I know of.

SUMMER 2004

May 17th, 2004 in Provo Utah: thirteen animals were removed from an Agricultural Research lab at Brigham Young University. Six weeks later, two fires were set, causing \$30,000 damage. Graffiti at the scene read: "This is war."

Flash ahead to four days ago. September 2004 in Provo UT. Last day of our book and film tour. Kelly shows her documentary film on an animal rights campaign, takes questions, and says goodnight. She is approached by a vegan sxe kid who introduces

himself as Josh, and asks if she has a minute. Solemnly, he begins his story. Several weeks previous, his home was raided by the FBI. They arrested his roommate and best friend on suspicion of arson and burglary in the BYU raids. He immediately confessed and snitched out Josh as an accomplice. Friday Josh would enter court and facing mounting circumstantial evidence, the testimony of his "friend", and the advice of his lawyer-plead guilty. The plea agreement called for Josh to serve a minimum of 5 years in federal prison.

We took Josh to the only thing open in Provo at that hour, Denny's, for the rest of his story, or as much as he could tell. From being introduced to the atrocity of meat and dairy production by a table at a hardcore show, to where he is now. He'd made some mistakes, and he admitted as such, but sitting there I knew the power of a thousand Against me! fans-flopping around on the floor spewing some vague desire to "smash capitalism" with no plan for doing so-wouldn't touch the power of Josh's alleged actions. Of one kid who didn't tap his toe waiting for "the revolution," but rather asked himself what he was going to do for the world today, and according to the FBI affidavit-made it happen.

XXX

I look back on it all, this scene that has given so much to the world- activists and teachers, books and bombs- and received little back but venom and scorn. Looking past the frauds and sellouts- the Aggranof's and Ellermans's- I see its graces and gifts at every turn. And I think of Josh and Andreas every time I step outside my house- or 4 feet in towns like Olympia or Portland- and meet another self-

important anarcho bozo stroking his chest and talking about the revolution, turning into an image what some have given their lives for. For those people, time to step from the dumpstered scabies infested couch and decide what side you're on: comfortable, critique-based pseudo-activism or the fate of all life on earth.

To the rest: stay vegan, drug free, and forever above the law...

...I'll be the last man standing xxx

